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Most cordially do we thank our subscribers for their generous response to the call for the 1924 subscription. Again with practical unanimity and unsurpassed promptness, subscriptions have been renewed. We are sincerely appreciative of this expression of their good will, and we ask them, one and all, to accept our very best wishes for the New Year. *Omnia fausta et felicissima!*

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THE ECCLESIASTICAL REVIEW

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THE SACRIFICE OF THE MASS.[1]

SACRIFICE is the common element of every religion. Primitive man who saw God's Presence in the forces of nature—in the storm cloud, the thunderbolt, and the lightning flash—and heard Him in the avalanche and the hurricane, not less than the most enlightened believer in Christianity, felt in his nature the crying need for something to have in his hand to offer before he could dare to enter into relationship with the dread Lord of the universe.

Worship, or the service due to God alone, and sacrifice, have ever been inextricably blended in one. For the threefold elements of worship—the recognition of the universality of the Divine sovereignty with consequent thanksgiving to God on the part of man for the gifts and goods of life, and, since man lives under the shadow of the Fall, expiation and atonement for sin—are found in their completeness in the act of sacrifice.[2] Primarily, the note of self-surrender to the Supreme Being as to the Lord and giver of all things was the predominant feature of man's service to God. He knew by reason

[1] This paper was written by the late Rev. W. R. Carson, of Campton House, Shefford, England, at the time when Bishop MacDonald's article on the essence of the Eucharistic Sacrifice first appeared in THE ECCLESIASTICAL REVIEW, but was never printed. We publish it now as pertinent to the discussion on the subject recently revived and dealt with from various points of view in these pages.

[2] Cf. Franzelin: "Nititur totus cultus divinus tanquam fundamento in religiosa intellectus agnitione et voluntatis submissione erga Deum . . . supremum principium et ultimum finem: cum his immediate nectitur, agnitio a Deo esse quidquid sumus et habemus. . . . Pro hypothesi status lapsi cum eadem radice nectitur necessitas expiationis . . . ad Deum offensum placandum." (*De Sacr. Euch.*, Ch. XVI.) It will be noted that the second element given in the text is implied in Franzelin's first.

of the intelligence implanted in his nature that he was a dependent creature owing every breath he drew to Another's power, and from that consciousness sprang his desire to show by some external act his utter submission to God and his gratitude to Him for everything that he possessed. It was at this point of his worship, when he felt his own insignificance and powerlessness, and cried out for communion with his Almighty Creator, that he discovered a barrier that separated him more truly than the fact of his creaturely existence from the God for whom his soul longed like "the hart" of the Psalm "panting for living waters". As the mystery of sin developed, the necessity for its expiation burned itself deeper into the soul.

Until this hindrance to all approach to the Divine Presence was removed no worship of God was possible. The natural man felt at one and the same time his need of God and that he could not satisfy it without making an offering for his sin. He confessed indeed that God was Supreme Master of the universe, and that all he could call his own, the muscles of his body, the powers of his brain, the fruits of his labor, belonged to One greater than he; but he was conscious that his worship was incomplete unless it expressed a further truth. For as he fell on his knees in abject subjection before the Mighty Power whom he saw in the terrible forces playing around him in the world, or in the strange portents of the sky, or in the constant marvels of nature, in the sun shedding abroad its life-giving rays, in the fire, the emblem of life, in the changing seasons with their mysterious forces, in the waving corn and the swelling grain, his heart told him that he could not dare to stand alone before a God whom he had outraged. He saw his life stained again and again with rebellious crime and knew to the depths of his being that he needed sorely to make satisfaction and atonement for his transgression.

Sacrifice is, then, according to the testimony of natural religion, an essential to any religious rite. The heart of man, apart from revelation, bears witness to its need of some outward expression of its own insufficiency and of an atonement for its sin.

It was the same with the religion of Judaism. What was the striking feature, the essential element of the Jewish worship? It was nothing else but sacrifice. Both in the Tabernacle and

still more in the Temple, the sacrificial law dominated every rite instituted by God. Religion and sacrifice were interwoven inextricably. At the foot of Sinai we read that Moses, after he had offered holocausts and sacrifices, "pacific victims to the Lord", took the blood and sprinkled it upon the people saying, "This is the blood of the covenant which the Lord hath made with you." [3] And by that mystical action he showed that sacrifice and the law were inseparable. Worship and sacrifice were coëval and coterminous. We find throughout the long history of Israel that where the due worship of Jehovah flourished, sacrifice was offered, and that where sacrifice failed there worship too waned and finally disappeared.

Revealed religion was here in the main at one with natural religion. Both proclaimed God's supreme dominion over all the creatures of the earth, when they offered to Him the best of earthly possessions and life itself by the violent death of living animals; both voiced the need of heartfelt thanksgiving for all the goods of time, including existence itself; both recognized that man was separated from God by sin and stood in need of pardon, redemption, reconciliation; and the one in the extremity of its despair prompted not infrequently the slaying even of son or of daughter, so that "the fruit of the body" might perchance atone for "the sin of the soul"; while the other, under the truer inspiration of God, Himself the author of man's craving for reconciliation, as He was to be, in the fulness of time, the means of atonement, ordered offerings and holocausts, the slaughter of bulls and oxen, of sheep and goats, that while the blood streamed from countless altars and the disgusting and intolerable stench rose up to heaven from a thousand burning and decaying animals, man might be taught the hideous ugliness of his sin separating him, as by an impassable abyss, from all communion with God, the fount of holiness, and his terrible need of a victim to make atonement for him.

This was the secret of that apparently cruel dispensation of daily blood-shedding. Man's nature demanded a sacrifice for sin; his cry for pardon had to be coupled with a true groan of anguish for his guilt, typified by the bleating of helpless

[3] Exodus 24:8.

sheep. He had to feel to the uttermost that he must pay the penalty for his transgression, that sin had left its mark upon his soul, and that God must have *outward evidence* of his internal sorrow. He knew that he could not enter into communion with the All-Holy until the stains of repeated acts of rebellion had been cleansed by penitential tears and atoned for by the voluntary loss of his best possessions. God was teaching the Israelites through the long centuries that preceded the advent of His Incarnate Son, the great High Priest of humanity, by all the rites of bloodshed and of carnal sacrifice, that they must satisfy the inner voice of their conscience demanding as an essential part of the worship of God a victim for the taking away of sin.

The three component parts of worship and of sacrifice (for sacrifice is the embodiment of true worship), which we have seen to have formed a fundamental feature of natural religion were equally prominent under the Levitical law that owned God as its author. The daily sacrifice, consisting of a whole burnt-offering in which the slain victim was entirely consumed upon the altar, expressed the absolute acknowledgment of God's dominion over every creature that He had made, and the submission of the will and of the whole being to Him. The second principle of worship—the offering of thanksgiving and praise to God—was exemplified in the great peace-offering of Pentecost. This kind of sacrifice "came to be discharged", writes an American Episcopalian, "through an oblation which was first presented to God, and then in whole or in part given back to the worshiper that he might feed upon it as holy food, sanctified by the divine benediction".[4]

In the case of the Pentecostal peace-offering, portions of the slain victims (two lambs) were placed upon the fire of the great altar to be afterward consumed with the daily burnt offering, while the remnants were eaten by the priests as representatives of the whole congregation. The striking analogy between this sacrifice, with its mingling of offering with consumption of the victim, and the Holy Eucharist, needs no lengthy commentary.

[4] *Sacrificial Worship.* (1903.) By W. J. Gold, S.T.D. Pp. 45, 46. The whole chapter on "Sacrifice in the Temple" gives a concise description of the Levitical worship.

The third element of worship, expiation for sin, was embodied in the Sacrifice of the Day of Atonement. The high priest was there the sole minister. The victims were twofold: a bullock for the priesthood of which the offerer was the representative, and two goats for the children of Israel. With their blood the mercy-seat in the Holy of Holies and the great altar outside the veil were severally sprinkled. This atonement for sin rendered acceptable all the worship of the year, symbolizing, as it did, the death of Christ by which worship is forever sanctified.

Thus, alike in the religion of nature and in the religion of revelation, the visible sacrifice with which the visible worship of God is identified, became, in St. Augustine's words, "the sacrament or sacred sign of the invisible sacrifice of the heart".

But these sacrifices of the natural man and of the divinely-appointed priesthood of Israel in their multitude and reiteration were of their very nature but means to an end; they were only the anticipatory symbols of a future perfect Sacrifice, pointing onward to a day when a High Priest should come, worthy to stand before God in His own power and fulfil every function of the service of heart, will, and life due from man to his Creator, by the offering of an all-sufficient, all-atoning Victim. Jesus Christ, uniting in One Person the human nature with the Divine, stands out behind the veil of countless sacrifices as the reality of which they were the shadows, the truth which they typified in a dark manner. God, the framer of the sacrificial law, was its end, its substance; in human guise He offered upon the altar of the Cross a full and perfect sacrifice in satisfaction for every need of man. That supreme sacrifice was the outward expression at once of complete self-surrender, of joyful thanksgiving, and of expiatory atonement. It showed forth a perfect recognition of God's dominion over life and death; it expressed most fully man's gratitude to his Maker; it afforded a full, true, and complete satisfaction for the sins, past, present, and future, of the whole human race. In it natural religion received its complement: it was the end to which every immolation of the Jewish worship tended. That which it was impossible for the blood of oxen or of goats to effect—the washing away of sin, the union of man with God—Christ, the Mediator of the New Testament by His Own

Blood once for all accomplished. "Sacrifice and oblation Thou wouldst not: but a Body Thou hast fitted Me; holocausts for sin did not please Thee; then said I, Behold, I come to do Thy will, O God." [5] "Christ by a greater and more perfect tabernacle . . . entered once into the Holies, having obtained eternal redemption for us." [6]

Henceforth, earthly offerings of man's possessions—the fruits of the earth, the flocks of his herds—were no longer necessary; the holocausts and oblations of slaughtered animals were for evermore abolished. Such sacrifices had done their work of painful education. They disappeared as shadows before the full glare of the midday sun when God Incarnate by one Offering of Himself "perfected them that are sanctified" by His merits and by His grace.

Was, however, *all* sacrifice to cease when darkness closed the awful day of Crucifixion? We have seen that religion, or the worship of God which is man's reasonable service, essentially demands sacrifice as a necessity of its existence; and Christianity, just because it is the perfect religion, must perforce have its priesthood, its altar, its oblation. The death of God on Calvary was the culminating point of all preëxisting religions; but it bore a relation as well to the religion which drew its life from the Cross. The Christian Church, like its forerunner the Jewish, was a visible tangible society: it had, therefore, to worship God in an outward, common, ritual worship, and it needed most truly a commemoration of the Death of the great High Priest, Jesus Christ, the Son of God.

Now all this presupposed a true, proper, sensible sacrifice. If God is to be worshipped at all by any outward act—and such external worship is plainly our duty, since we have to recognize His sovereignty over our bodies as well as over our souls— [7] then, there must be a sacrifice by which every bap-

[5] Hebrews 10:5, 6.

[6] Ibid., 9:11, 12.

[7] Cf. Dr. Gold: "Worship must begin in the soul. It is, in the first place, an act of the will. . . . But though it begins, it cannot end with a simple movement of the interior being. Man is not only spirit, but body also. . . . He dwells in a visible and material world. . . . And this is no temporary element of his being which is some time to be sloughed off . . . but the truth of the Resurrection of the body assures us that the body, redeemed from corruption, shall have its part in the life everlasting. Worship, therefore, as self-surrender, the giving up of the whole man, necessarily includes the body, the outward and visible, as well as the internal and invisible." (Op. cit., pp. 8, 9.)

tized member of Christ may join together in praising and adoring their Creator, in submitting their wills to His service, in imploring from Him pardon for their sins; since sacrifice is the highest form of outward worship, indeed, the *only proper* form. Any other mode of worship may be given equally to creatures, whereas sacrifice stands out in solemn, unique grandeur as the peculiar heritage of God.

This necessity was voiced by prophecy proclaiming the advent of a new rite, "a pure sacrifice" that was to be continually offered in the Christian Church. "From the rising of the sun even to the going down, in every place there is sacrifice and there is offered to my name a clean oblation." [8]

Malachias, the last of the Hebrew prophets, foretold a worship of the future that was to take the place of the old-time service of the Tabernacle and of the Temple, with their smoking holocausts and altars reeking with the blood of slaughtered animals. This new worship was to be world-wide, coextensive with the long hours of the day. It was to be celebrated among "the Gentiles" and "in every place". Hence it was wholly opposed to the Mosaic rite which was necessarily peculiar and particular, the special property of a chosen people, confined within the narrow limits of a single place.

Furthermore, the promised worship is *external*: it is substituted for the Jewish sacrifices which were essentially external: God is said to be glorified by it in the same way that He is said to be set at naught by the neglect of the Aaronic priesthood, that is, externally: and human nature itself (as we have already pointed out), that nature which is part body and part soul, demands an outward manifestation of the inward consecration of the whole being to God.

Lastly, this external worship is said to be contained in a true, real, and proper sacrifice; for it is described in words which, from common Biblical usage, signify a sacrifice in the strict sense—the Hebrew words used in this passage are employed sacrificially in no less than 130 other places, and *not once* to denote an internal sacrifice, or an oblation that is not a true sacrifice. And it is said to be so substituted for the Mosaic sacrifice that sacrificial worship should not cease to be offered

[8] Malachias 1:11.

to God, but, on the contrary, should be celebrated better and more purely than before, seeing that its priests, prefigured by the tribe of Levi, were to be appointed after preparation by God Himself for their high function, the immolation of a stainless victim.

Where then, we ask, is the fulfillment of this promise to-day? Is there anywhere such a sacrifice, at once universal, perpetual, immaculate, and all-perfect? The Catholic Church tells us in reply that, like the Church of Israel of old, she has her altar, her sacrifice; but "an altar whereof they have no right to eat who serve the Tabernacle," [9] a sacrifice of greater value than the blood of bulls or of goats. We go to the ends of the earth; we enter the churches of the Catholic Faith in Asia, in Africa, in America, in the islands of Oceanica, and we find literally and truly that "God's name is great among the Gentiles and that from the rising of the sun to its setting, in every place there is sacrifice and a clean oblation," even the Body and Blood of Jesus Christ, our Lord.

The Holy Mass is the centre of Christian worship, the new unbloody rite foretold by the lips of dying prophecy, by whose celebration God is perfectly honored, for it is the presentation before Him of a spotless victim whereby His justice is satisfied, our sin forgiven, our every need supplied, praise and thanksgiving offered to His Name, His universal royalty proclaimed.

This has been the tradition of the Universal Church from the remotest period of her history. St. Irenæus the martyr, friend of St. Polycarp, Bishop of Smyrna, who was himself the disciple of St. John, could say in the second century: "Christ instituting the Holy Eucharist taught us of a *new oblation* of the New Testament, which the Church, receiving from the Apostles, offers to God in the whole world—concerning which Malachias prophesied, 'From the rising of the sun to the going down . . . there is offered to My Name a clean oblation', signifying most plainly by this, that when the former people shall cease to offer [sacrifice] to God, yet in every place sacrifice shall be offered to Him, and that a pure sacrifice." [10]

[9] Heb. 13: 10.

[10] *Adversus Haer.*, L. 4, Cap. 17, n. 5.

"By that Victim of propitiation," says similarly St. Cyril of Jerusalem, "we pray God for the common peace of the Church, for the right governance of the world, for emperors, for soldiers, for allies, for those who labor under infirmities, for those oppressed by inflictions, and for all those who need everywhere our aid, we all pray and offer this Victim." [11]

In the Holy Eucharist, we have said, there is presented before God an all-perfect sacrifice. To understand this truth it is necessary to consider carefully the exact relation between the Sacrifice of the Mass and the Sacrifice of the Cross—the more so because it is precisely through misunderstanding of the Catholic doctrine on this point that Protestants reject our teaching concerning the Saving Victim offered daily upon our altars. If there could be any rivalry between the two Sacrifices; if the all-sufficing of the Death on Calvary were called in question by the mystical immolation of the Mass; if the earthly priest derived his commission from another source than the High Priest ordained "after the order of Melchizedek"; then our opponents would be justified in condemning the Catholic Sacrifice as a blasphemous usurper of the place and supremacy of the one all-atoning, all-sufficient sacrifice for the needs and sins of men.

It only needs to read any authorized statement of Catholic doctrine [12] to see how anxious the Church has been to safeguard her teaching upon the Mass from such an interpretation. The Holy Eucharist derives its whole *raison d'être* from its intimate connexion with the Sacrifice of Calvary of which it is no more than the representation. It is, in St. Paul's words, the "showing forth of the Lord's death"; [13] in other words, it pleads the pain and Blood-shedding of Calvary in a true though mystical and unbloody manner. It is the counterpart on earth of the perpetual pleading in the courts of heaven of "the Lamb standing as it were slain before the Throne of God". [14] The Sacrifice of the Mass no more detracts from the efficacy of the Sacrifice of the Cross, to which every sacrifice of natural

[11] *Catech. Myst.*, n. 8.

[12] See the *Catena* given by Dr. A. MacDonald in THE ECCLESIASTICAL REVIEW, August, 1902, pp. 129-134.

[13] I Cor. 12:26.

[14] Apoc. 5:6.

religion, of paganism, of the Aaronic priesthood, owed any virtue which they possessed, than did these last-mentioned sacrifices detract from it, or than does the intercession of Christ, "the Lamb slain in mystery from the foundation of the world", presenting His Wounds to the Eternal Father, in the Apocalyptic vision manifested to the Beloved Disciple, detract from it to-day.

The Sacrifice of the Mass is one with the infinite Sacrifice on Calvary. The Priest is the same: the Victim is the same. The Priest of every Eucharist is Jesus Christ Himself. The earthly priest who stands visibly before the altar is not there as an individual to offer sacrifice in his own name. When he says *Hoc est Corpus Meum*, he identifies himself wholly with Christ whose minister he is, and shows thereby that he is merely the representative of One who is the true, the principal Offerer. It is *Christ's* Body—not the priest's—that is offered, Christ's Blood that is shed mystically, even as it was once shed with pain upon Calvary.

The Victim, too, offered daily by the Christian priesthood is none other than the Lamb without spot or stain once slain for our redemption. The same Body born of Mary which hung upon the Cross, the same Precious Blood which poured forth the riven side of the Redeemer to wash away our sin, are again presented to the Father as the price of our pardon, the surety of our peace. "The Victim [of the Mass]," in the words of the Council of Trent, "is one and the same [with the Victim of Calvary], and the Same now offers Himself by the ministry of the priests that then offered Himself on the Cross, the manner only of offering being different." [15]

"The manner of offering is different." On the Cross was presented a Bloody Sacrifice under circumstances of the direct shame, the deepest degradation, the keenest pain: in the Mass is pleaded a "glorious Sacrifice of praise and of thanksgiving without shedding of Blood. The one was a real immolation of a Victim freely laying down His life; the other is a mystical

[15] Session XXII, Cap. 2. Cf. *Catechism of the Council:* "The bloody and unbloody Victim is still one and the same, and the oblation of the Cross is daily renewed in the Eucharistic Sacrifice." *Liturgy of St. Chrysostom* (*Prayer* of the Cherubic Hymn): "Thou art the Offerer and the Offered." *St. Epiphanius:* "He is at once Priest and Altar, God and Man, King, High Priest, and Victim." (*Adv. Haer.*, L. 5:4.)

representation of that Sacrifice of suffering by One "who dieth now no more . . . but ever liveth to make intercession for us". The Sacrifice of the Holy Eucharist bears the same relation to the Sacrifice of Calvary as the heavenly intercession of the ever-slaughtered Lamb does to the latter all-embracing Oblation.[16] Calvary is, as it were, the centre from which the earthly and heavenly sacrifices radiate. Both show forth in mystic symbol its painful Blood-shedding: in both the Victim of Calvary is mystically immolated after an unbloody manner.

The Mass is not a different Sacrifice from the Sacrifice of the Cross, nor is it a repetition of it. "In its inmost essence [it] is not . . . the renewal or repetition in an unbloody manner of the Sacrifice of the Cross, but is that identical Sacrifice itself." Christ died but once; He has no need "to offer Himself often" like the High Priest entering every year into the Holy of Holies;[17] but "He hath offered Himself once to bear[18] the sins of many".[19]

But although perfect and all-sufficient in itself, the Sacrifice of Calvary is to the Christian no dead memory of past history: it is a living fact. Sacrifice did not cease forever when our High Priest exclaimed at the supreme moment of His Sacrifice, "It is finished". Finished indeed were all the sacrifices of old—the rites of pagandom prefiguring darkly, in spite of manifold superstitions, the need of the human heart for communion with God; the blood-shedding of bulls and of goats; the cries of tortured animals in the Tabernacle or in the Temple courts; the multitude of sacrifices which every religion, natural as well as revealed, presented in every age of the world's history—all were finished then, for the Victim was slain, the Sacrifice offered which they had foreshadowed dimly in the twilight. No sacrifice could exist in God's sight separate from the Sacrifice of His Only-Begotten Son. This Sacrifice was to be perpetual, unceasing, the one source of pardon, life, and

[16] A consideration of this truth shows how pregnant with meaning as to the Eucharistic Sacrifice is the Epistle to the Hebrews which is impregnated with the thought of the relation of the Sacrifice of the Cross to the perpetual intercession of the Heavenly Lamb.

[17] Heb. 9:25.

[18] The word used in the Greek Testament (Heb. 9:28) is ἀνενεγκεῖν = "take upon one"; lit. "lift up".

[19] Id. 28.

grace to every soul born into the world. Jesus Christ, the Victim offered on the Cross "to exhaust the sins of many"[20] was to be an *eternal* Victim; His priesthood was to be according to the order of Melchizedek "without beginning of years or end of days", an enduring priesthood to continue forever. Our Lord now lives in Heaven to make intercession for us, an intercession that derives its power from the great act of intercession pleaded upon the Cross. He presents within the veil His first and only Sacrifice, and on earth He makes the same intercession at our altars where He appears as the one Priest and Victim applying to the souls of His faithful members the merits and graces of His all-atoning death offered once for all upon the Cross. "Christ," says the Council of Trent,[21] "left a sacrifice by which that Bloody Sacrifice once accomplished on the Cross might be represented, and its memory endure unto the end of time."

Jesus willed that His death should be, in a sense, perpetual. He gives us in the Mass a means whereby we may be present at it, "show it forth," and make it our own. Thus the Holy Eucharist is no bare commemorative rite celebrating a past event of which it is the empty shadow. It is rather a great act of worship uniting Christians in every age of the world's history with the Sacrifice of Calvary. Christ is (as it were) offered for us again; we see in the mystery the Life Blood flowing freely for our ransom, the Wounds that are for our healing, the stripes that are for our peace. Of old the Paschal Lamb was a vivid image of the death of Christ—the Lamb slain for the true Israelites of promise—and the "continual sacrifice", every morning and evening, of the Lamb, showed forth in type the constant representation in the Mass by the priests of the new Law (sharers in the royal priesthood of Christ) of that death on the Cross which is the fountainhead of all forgiveness, merit, and grace. To-day, under the Christian dispensation, Christ makes us also partakers of the efficacy of His Sacrifice. Never is there a time when its fruits of pardon and of life cannot be applied to the sin-oppressed souls of men. The Cross,

[20] Heb. 9:27.

[21] Session XXII, Cap. 1.

The tree of beauty, tree of might,
Tree with royal purple dight,

becomes in truth the "spes unica", the "one hope" of mankind, its "leaves for the healing of the nations".[22]

Christ's priesthood was to be eternal. He must therefore ever have a sacrifice to offer. Now if His priesthood is (as St. Paul declares it to be) "after the order of Melchizedek", His Sacrifice must correspond to the sacrifice of the King of Salem when he came forth to bless Abraham after the slaughter of the kings. The latter sacrifice consisted of bread and wine. So it is that in the Mass the elements offered to God are of a similar kind. "Who," exclaims St. Cyprian in the fourth century, "Who is more 'the Priest of the Most High God' than our Lord Jesus Christ who offered sacrifice to God the Father? And He offered that self-same thing which Melchizedek offered—bread and wine, His Own Body and Blood . . . In order, therefore," he continues, "in Genesis that through Melchizedek the priest, Abraham (the father of Levi and the priestly tribe) might rightly be blessed the type (*imago*) of the Sacrifice of Christ shown forth (*constituta*) in bread and wine goes before him. Which type our Lord perfecting and fulfilling, offered bread and a chalice mixed with wine, and He who is the fulness of truth accomplished the truth foreshadowed in the type (*praefiguratae imaginis*)."[23]

Thus the Mass is the pure oblation of wheaten flour foretold by Malachias to be offered in every place; it is the channel through which Jesus, "a Priest forever after the order of Melchizedek", exercises His priesthood and obtains gifts for man; it is the service on earth corresponding to the worship in the heavens where one great High Priest, "the forerunner Jesus is entered for us" within the true Holy of Holies to make propitiation for the sins of His people.

The Holy Eucharist, by reason of its close connexion with the Sacrifice of Calvary (for the Priest is one, the Victim one, the offering one)—the former being but the showing-forth, the representation of the latter, the perpetual pleading of its efficacy, the application of its fruits to the souls of sinful men —has every possible value both in uniting all Christians with

[22] Apos. 22 : 2.
[23] Ep. 63 *ad Caecil.*, n. 4.

their Redeemer and in propitiating God. In other words, it fulfils every end of true worship.

In the first place, it unites us, living members of Jesus Christ, to our Divine Head, by expressing our sense of God's dominion over everything created and our desire to surrender ourselves absolutely to Him. On Calvary, the Redeemer rendered the Father a perfect act of worship when He laid down His life in living obedience: at the Mass each Christian soul offers that self-same sacrifice and in and through its acknowledgment of God's universal lordship it presents itself, its whole being with all its powers and capabilities, as a holy and living sacrifice.

Again, the Crucifixion, in spite of the circumstances of suffering, sadness, darkness, and shame, that surround it, was intrinsically a sacrifice of thanksgiving, rendering to God due service for His manifold mercies: the Mass is essentially a *Eucharist*, a thanksgiving (εὐχαριστία), an act of praise and adoration to God for His love to us in that, while we were sinners, He had compassion on us, sending His own Son "in the likeness of sinful flesh" to redeem, restore, and reconcile us to Himself, and with Him giving us every gift of grace. "What", asks David, "what shall I render to the Lord for all the things that He hath rendered to me"—health, strength, intelligence, riches, friends, length of days, protection from peril, delivery from evil, pardon, peace, life? And we can answer with the holy king in accents of fervent gratitude and of overwhelming love, "This will I do. I will take the chalice of salvation; I will call upon the name of the Lord." [24]

Thirdly, the Sacrifice of the Mass is at once propitiatory and impetratory, that is to say, it satisfies the debt which Divine Justice demands for our sin, and it obtains from our Father in heaven forgiveness, reconciliation, favor, grace, and every "good and perfect gift". It must, however, be remembered in Father Perrone's words,[25] that "the Sacrifice of the Mass cannot be called propitiatory in the same way (*eadem ratione*) as the Sacrifice of the Cross; for the Sacrifice of the Cross was *meritorious* of redemption, or of remission of sins, and of all graces, and in it the merit of Christ our Lord was consummated. On the other hand, the Sacrifice of the Mass is said to be pro-

[24] Ps. 115: 12, 13.

[25] See his *Compendium Theologiae,* in loco.

pitiatory in so far as it is the *means* and *instrument* whereby the merits derived (*parta*) from the Cross are applied to us, just as they are applied to us through the Sacraments, pious works, etc., although in a different way." [26]

The Sacrifice of the Mass is propitiatory and impetratory. It is propitiatory, because by it the Sacrifice of the Cross is applied to individual souls, obtaining for them forgiveness of sins, remission of punishment, the grace of repentance, the gifts of sanctification, redemption, and everlasting life. It is propitiatory for the dead as well as for the living, releasing them from punishment, increasing their rest,, bringing them nearer to their Lord.

> When here below are lifted up
> The Sacred Host and blessed cup;
> Soon with Thee, Lord, may each one sup.
> *Miserere Domine.*[27]

It is impetratory, that is to say, powerful to gain blessings for us and a speedy answer to our prayers, because God cannot look upon the Face of His Christ (His Only-Begotten Son) whose death is set forth by His representatives on earth, and not be gracious and merciful to those who plead His atoning merits and are partakers of His life by feeding upon His Body, even as they bear His Name and are by Baptism very members incorporate of His Body. If the Sacrifice of the altar, by virtue of its union with the Sacrifice of the Cross, obtains for us, when we are sinners, pardon and reconciliation, how much more must it avail to obtain for us, when we are God's friends, every gift and favor (either for ourselves or for our dear ones living and dead) of which we stand in need?

To put it briefly in another way. The ends of true sacrifice are fourfold: sorrow for past sin, thanksgiving, worship, and petition. These ends are fulfilled in the Holy Eucharist where (1) the Saving Blood shed on Calvary descends upon our parched souls to refresh them with the dew of penitence; (2) we lift our hearts to God in praise; (3) adore the God who is really present on our altars; (4) pray for grace and help in the Name of that Victim whose Blood "speaketh for us better things than that of Abel."

[26] The italics in the foregoing quotation occur in the original.

[27] From *Litany of the Faithful Departed*. By the late Rev. F. G. Lee, D.D. It first appeared in the *Ave Maria*.

The Mass, therefore, is not only the Perpetual Presence of Jesus in His Church, not only the Communion of the Bread of Life; but it is also a stupendous Sacrifice showing forth in mystery the Sacrifice of our redemption. The universal need of man for sacrifice is expressed and satisfied in the unbloody Sacrifice of the New Law. Revelation has taken up the natural impulse of the human heart and developed his crude, childish, and savage sacrifices into One which is wholly adequate, solemn, spiritual, and divine. Man can see in the Mass a Victim for his sin, even Jesus Christ who had died for us in our nature and ever lives to make intercession for us. He can see too the offering of life to God in token that he, the child of a tainted race, may learn that all things he possesses belongs to Another in whose service they must be used in lowly submission and in glad thanksgiving.

"Without shedding of blood is no remission."[28] Under the Old Law this great truth was taught in figure by the Temple sacrifices; to-day we are given the reality and substance in the mystical immolation of Christ upon the altars of His Death on Calvary which it re-presents. We are the heirs of the ages. The crude sacrifices of heathendom, the victims slain in the wilderness and at Jerusalem, the Precious Blood shed on the Cross, are all summed up in the spotless Sacrifice of the Mass, the "clean oblation" offered with incense daily from the rising of the sun unto its going down.

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NOTE. It will be observed that we have omitted in the foregoing article to discuss the *essence* of the Eucharistic Sacrifice. One reason for the omission lay in the fact that the point had been treated at some length by Dr. Alexander MacDonald in THE ECCLESIASTICAL REVIEW for August, 1902.

Lest, however, our paper should seem incomplete, we think it well to subjoin, in as concise a form as possible, the various answers to the question, "In what precisely does the Sacrifice consist?"

[28] Heb. 9:22.

Passing over cursorily the more or less obsolete opinions of older theologians, such as Vasquez,[29] who places the sacrifice in the Real Presence of Christ whereby the Sacrifice of the Cross is represented and commemorated; Bellarmine,[30] who places it in the Consecration and Communion taken together; Lessius,[31] who places it in the words of consecration separating the Body from the Blood; Suarez, who somewhat similarly to Vasquez considers that it lies in the "production" of the Victim occasioning a change (the *termini a quo, scil.* the bread and wine being destroyed at the moment of consecration), which is all that is necessary to constitute a sacrifice; we come to the two main opinions current in modern times.

The one owes its parentage to De Lugo [32] and has received development and embellishment from Cardinal Franzelin [33] who is followed by Father Hurter, S.J. The other is best known in the form presented by the German theologian Schanz and by Doctors Wilhelm and Scannell in their *Manual of Theology*. The former view maintains that the destruction (either real, as in the case of the Jewish holocausts, or equivalent, as in the Eucharist) of the thing offered enters into the very essence of the sacrifice. "Whatsoever thing," says Bellarmine,[34] "is spoken of as a sacrifice, in Scripture, meant something that had necessarily to be destroyed." And St. Thomas [35] paved the way for the theory, when he expressly distinguished a "sacrifice", as "that in which something is done to the thing offered to God, as when animals were slain and burnt", from a mere "offering" as "a gift made to God (to which) nothing is done".

This destruction is held to be a necessary element of the sacrifice, in that, without it, there would be no outward recognition of God's supreme dominion.

Now in the case of the Holy Eucharist there can indeed be no *real* physical destruction of the Victim, for "Christ risen

[29] *In tert. part.*, Q. 83, dispp. 220, 222.

[30] *De Missa*, L. I, Cap. 27.

[31] *De divin. perfect.*, L. 12, Cap. 13, n. 95. In his earlier work *De Justitia et Jure*, L. 2, Lessius upholds Bellarmine's view.

[32] *De Veritate Sacr. Euch.* (Lyons, 1636), displ. 19, sect. 5.

[33] *De Euch.*, thesis 16 (Rome, 1868; p. 380).

[34] *De Controv.*, Cap. 2, *de Missa*, L. I, Cap. 2.

[35] *Secunda Secundae*, A. 3, ad 3.

from the dead dieth now no more"; but there is a mortal, virtual, or equivalent destruction when, at the moment of consecration, He places Himself *in statu decliviori*, even in a lower state than when He walked on earth clothed in His Sacred Humanity, since He manifests Himself stripped of His garb of mortality under the appearance of bread and wine. In the Mass He not merely "empties Himself of His glory", not merely "takes the form of a servant" (Philip. 2 : 7); but He becomes the food of mortal men—a change greater and more striking than those other sensible changes of real destruction which to human eyes were sufficient for a true sacrifice.

In this identification of sacrifice with destruction of the victim De Lugo, Franzelin, and their disciples are at one with modern writers on Comparative Religion of the Evolutionary School, who regard consumption of the thing offered (usually by feeding upon it) as the essential and primary element of sacrifice, and the contrary view, which makes the *offering* of the victim its necessary principle, a degeneration.[36]

The view upheld by the opposite theological school of thought eliminates altogether the element of destruction from the essence of sacrifice, substituting for it the act of *presenting* the oblation to God. It is by *a gift* to the Creator that the creature shows his recognition of God's universal sovereignty. Man offers in sacrifice his dearest and his best in order to express outwardly the great truth of his utter dependence upon God, and his entire self-surrender to His will. In the Mass, this gift is nothing less than the Body and Blood of God's Incarnate Son, the world's Redeemer, presented in man's stead by the great Head of the human race. There is no room left for destruction (whether equivalent or real) of the Victim. The fundamental idea of worship—the giving of one's whole self to God in obedient and loving service — is adequately fulfilled by the oblation, as a gift freely made, of the best and fairest of earth's possessions.

Far be it from us to dogmatize where the Church has kept silent, but we must confess that the latter view commends

[36] It is difficult, as Dr. Gold aptly remarks (*op. cit.*, p. 11), to reconcile this view with the doctrine of evolution, seeing that the "gift-theory" of Sacrifice presupposes some civilization, whereas the feeding upon the victim is a common feature of the rudest and most savage sacrifices. Cf. Jevon's *Introduction to History of Religion*, pp. 224, 225, 330, 414, 415; and Robertson Smith's *Religion of Semites*, pp. 395, 396.

itself to us as more in accordance with the Church's mind as expressed in her Liturgy.

Throughout her sacred offices connected with the Mass, in the Breviary, and still more in the Missal, there is not a hint given us of humiliation as to the prevailing characteristic of the Eucharistic Sacrifice. On the contrary, the note struck everywhere is one of gladness and of praise. The Mass is a *glorious* act of worship, not a lowering in degradation of the Sacred Humanity, exalted at the right hand of God in triumph. It is essentially a *Eucharist*, a joyful celebration, in heartfelt thanksgiving, of a Death that has become to the worshipper the door of everlasting life.

For this reason, we prefer the opinion so ably expounded by Dr. Scannell in the *Catholic Dictionary* to that which makes the essence of the Sacrifice to consist in an act of humiliation surpassing the shame of Bethlehem or the outrages of the Sacred Passion.

W. R. C.

ORGANIC SPECIES IN CATHOLIC TRADITION.

THE March (1923) number of the ECCLESIASTICAL REVIEW contained a brief notice, with judicious and discriminating criticism, of Canon Dorlodot's work on *Darwinism and Catholic Orthodoxy*. The little work has met with more stringent criticism in other quarters, while it has also been hailed by at least one competent authority as a sign of a much desired movement in the right direction on the part of Catholic philosophers.[1]

It is the intention of the present writer to consider just one contention of that learned author—an important point in his theory—contained in the first and second thesis of his second lecture. The first thesis declares that "the teaching of the Holy Fathers is very favorable to the theory of absolute natural evolution," and the second thesis states that the Scholastic philosophers restricted the theory "of absolute natural evolution to only a part of living beings". "Absolute evolution" is not, I think, an expression in general use: it is taken by the

[1] The Editor of the *Month*, January, 1922. The work was adversely criticized by Father LeBuffe in *America*.

author to mean the origin of life from non-living matter. By "natural evolution" he understands organic evolution in the commonly accepted sense of transformation of species — "l'évolution naturelle transformiste, telle que l'entend Darwin".[2]

With regard to his "absolute evolution", it is a matter of common information that some of the Fathers, particularly those to whom he refers, St. Gregory of Nyssa and St. Augustine, held it at least a probable opinion that life in its different forms did appear, without any special act of the Creator, in virtue of certain active principles implanted in the first inanimate creation. But to say that different forms of life arose, under certain conditions, *congruis temporibus et locis*, from those active principles, *rationes seminales*, is by no means to assert that such organic forms of life developed one from another by a gradual process of evolution. Those illustrious Fathers wished to account for all creation by a single act of God, an opinion which seems to enhance the power of the Creator. God would be represented, not as working, like finite causes, by successive stages, but as bringing into existence, by a single omnipotent act, the whole universe, not indeed in its actual state of heterogeneous perfection, but as one mass of matter endowed with wonderful virtues capable of producing, or evolving, if you wish, the marvellous variety of types, organic as well as inorganic, which make up the universe with all its order and beauty. That is a grand and beautiful concept, and it has been admitted by many Scholastic philosophers. Among present-day authors, for instance, Father Monaco of the Gregorian University admits this opinion as the most probable explanation of the origin of species. He calls it *evolutio activa*.

But as regards the other point, that, namely, the Holy Fathers favored the theory of organic evolution or the transformation of species, I think it can be shown that such an opinion has no place whatever in Patristic or Scholastic teaching, but that on the contrary the fixity of species was simply taken for granted. As this contention is a negative one, it does not admit of direct and positive proof. I think it can

[2] *Le Darwinisme au point de vue de l'Orthodoxie Catholique*, Louvain, 1921; p. 12.

be proved satisfactorily, however, first negatively, by showing that the texts alleged do not favor the theory of evolution, and secondly indirectly, by adducing passages from some of the principal Patristic and Scholastic authors in which they evidently regard organic species as fixed and invariable within definite limits.

First then, as to the negative argument, it seems clear that the passages cited, particularly from St. Gregory of Nyssa and St. Augustine, do not imply the doctrine of organic evolution. I take the texts first from Dorlodot. Those cited from St. Gregory are brief and clear. He says that Moses, in his account of creation, says that "God threw out (or founded) in one instant the origins and causes and virtues of all things together, and at the first impulse of His will the essence of each of the beings was present, the heavens, the ether, the stars, fire, air, the sea, the earth, animals and plants, which all appeared to the divine eye, being manifested by the word of His power, which, as the prophecy says, 'sees all things before they are made'". Again: "Hence it is evident that all things existed virtually upon the first impulse of God in creating, after the manner of a generative power given for the generation of the universe, and that they did not exist at all actually in separate form." These texts are admirably clear. They say simply that all things were first created virtually; that is, in certain principles, which like seeds were capable of producing different species of beings.[3]

In another passage, equally clear and satisfactory, the holy Doctor explains the process of the origin of different types, and here, if anywhere, he would naturally give an idea of transformation, if such a theory entered into his conception of creation. "By this creative power and wisdom," he says, "for the perfecting of each of the parts of the world, a certain necessary succession took place according to a certain order, so that fire took the lead and shone out before the other things seen in the universe, and after that came what necessarily followed after the first, and upon that a third, according as

[3] It will be noticed that both St. Gregory and St. Augustine use the analogy of the seed, but only as an analogy. St. Gregory: "After the manner of a certain spermatic (generative) power". St. Augustine: "Rationes *quasi* seminales".

nature working by design necessarily ordered:[4] then the fourth and the fifth, and the rest of the ordered sequence, appearing thus not by any self-working chance, nor according to any irregular and fortuitous process".[5] This text mentions only inorganic forms of matter, but Dorlodot concludes legitimately that it applies to the organic world as well, since the author, in the first text cited, classes animals and plants with the heavens, the earth, fire and so forth, in explaining the origin of things. Now this beautiful text gives the holy Doctor's theory very clearly, that the different parts of the world, different natures, appeared according to a prearranged order, one *after* another, not one *from* another.

Incidentally the passage seems to be a deadly body-blow to Darwinism. For the two causes of natural selection, according to Darwin, were variation and struggle, and the result of such causes could in no sense be the effect of design, especially if we consider how the result would depend upon other fortuitous factors, such as climatic conditions and changes in environment. St. Gregory, on the contrary, positively affirms an ordering design, and takes pains to exclude any law of chance, such as some of the old materialistic philosophers held, and such as Darwinian natural selection is. But this is said only incidentally. The principal contention is that St. Gregory, in the text cited, asserts merely an ordered sequence in the origin of things, and says not a word about one type or nature evolving from another. An examination shows that there is not in the context of these passages, any more than in the texts, anything favoring the theory of organic evolution. Dorlodot, however, sums up the doctrine of St. Gregory from the above passages thus: "The author defines the creative act as a sort of impulse by which God starts the world on its way of evolution ("projette le monde vers son évolution"—p. 93), underlining the words, and understanding evolution, as he defined it, in the sense of transformation. The ordered appearance of the different types of beings, which St. Gregory describes, is indeed a kind of evolution of the world, but not

[4] The epithet (τεχνική) applied by St. Gregory to nature must, I think, be translated by "working by design". Dorlodot renders it by "artistique", which does not seem to express the idea.

[5] The references to texts cited are Migne, P. G., Vol. XLIV, 67, 77, 72.

necessarily in the sense of transformation. How unwarranted, then, appears the further statement that St. Gregory's doctrine is that "all natures, inorganic and organic, arise by natural evolution in the strictest sense of the word" (p. 98).

Turning to St. Augustine, Dorlodot prejudges the question by starting out with the statement that the great Doctor "maintains with insistence that living beings were created virtually in the beginning, and that they appeared later by an absolute natural evolution, understood in the sense of St. Gregory of Nyssa. Only," he adds, "St. Augustine develops his opinion on the subject at greater length". The natural reflection upon this statement is, that, if St. Augustine insisted so strongly upon natural evolution, he would make the statement clearly, if not in the modern terms of *evolution* and *transformation*, at least in language expressing the same idea. St. Augustine of all others labored under no lack of words on any subject, from sublime speculations on the Blessed Trinity to the amusing details of the fight of two cocks, which he describes with playful gusto in his little work *De Ordine*. We would expect, then, that if he held anything like a theory of organic evolution, he would not have failed to express it, especially when treating the question of creation *ex professo* and in detail, as in the work referred to by Dorlodot, *De Genesi ad Litteram*. But instead of any such doctrine we have only a theory similar to that of St. Gregory of Nyssa, except that St. Augustine restricts the theory of virtual creation in the *rationes quasi seminales* to the organic world. Dorlodot cites only a brief text, which forms a part of the following sentence: "Quapropter quam facilis ei efficacissimus motus est, tam facile Deus condidit omnia quae per illum sunt condita; ut hoc quod nunc temporalibus intervallis ea moveri videmus ad peragenda quae suo cuique generi competunt, ex illis insitis rationibus veniat, quas tanquam seminaliter sparsit Deus ictu condendi, cum 'dixit et facta sunt'".[6] The meaning is clear: what we see going on now in the organic world comes from those principles (*rationes*) which God scattered like seeds in the act of creating. There is no evolution in this. On the contrary, he says that the operations we observe are proper to each single kind, *quae*

[6] Op. cit., l. iv, c. 33, no. 51.

suo cuique generi competunt. This phrase would hardly have any meaning unless the species (genera) were supposed to be fixed.

In the sequel St. Augustine calls those operations *naturales motiones*,[7] and Dorlodot, giving a translation of the passage in quotation marks, but without the original, renders the phrase *naturales motiones* by *transformations*. It would be unwarranted to say that this is a disingenuous translation, but it does seem as if the author were reading St. Augustine through Darwinian spectacles. A little lower, in a passage not quoted by Dorlodot, St. Augustine speaks of those principles as *rationes incommutabiles.*[8] If, according to St. Augustine, those *rationes* are principles or causes of all the various types or species in creation, what would be the sense of calling them *incommutabiles,* unless they remained fixed in their operation, each *ratio* fixing a species, just as each seed in nature produces one kind of plant and no other.

This indeed is what St. Augustine asserts in another beautiful passage, with which we pass to the indirect proof, that, namely, the holy Doctor takes the fixity of species for granted. The passage is a little long, but I think it will be found both pleasing and to the point. He says, in his clearest language: "Elementa mundi hujus corporei habent definitam vim qualitatemque suam, quid unumquodque valeat, quid de quo fieri possit. Ex his velut primordiis rerum, omnia quae gignuntur suo tempore exortus processusque sumunt, finesque et decessiones sui cujusque generis. Unde fit ut de grano tritici non nascatur faba, vel de faba triticum, vel de pecore homo, vel de homine pecus. Super hunc autem motum cursumque rerum naturalem, potestas Creatoris habet apud se posse de his omnibus facere aliud quam eorum quasi seminales rationes habent."[9] The author could hardly have expressed his opinion more clearly, that those *rationes* have each its own *definitam vim qualitatemque,* like the same kind of seeds always producing the same kind of plants, and that only an intervention of God by a miracle could prevent them from always acting in exactly the same way.

[7] Ibid., no. 52.

[8] Ibid., no. 53.

[9] Op. cit., l. ix, c. 17, no. 32.

Dorlodot makes a great deal of a beautiful passage of St. Augustine in which he describes the growth of a tree, with its branches, blossoms and fruit. But the application made by the holy Doctor is far from favoring evolution. I will cite only the application. " Sicut autem ", he says, " in ipso grano invisibiliter erant omnia simul quae per tempora in arborem surgerent, ita et ipse mundus cogitandus est, cum Deus simul omnia creavit, non solum caelum cum sole et luna et sideribus, quorum species manet motu rotabili, et terra et abyssus, quae velut inconstantes motus patiuntur, atque inferius juncta partem alteram mundo conferunt: sed etiam illa quae aqua et terra produxit potentialiter atque causaliter, priusquam per temporum moras ita exorirentur quomodo nobis jam nota sunt in illis operibus quae Deus usque nunc operatur." [10] This passage certainly sustains one of Dorlodot's contentions, that, namely, St. Augustine holds that all things were created virtually at once, and that different types arose *per temporum moras*, or as he says elsewhere, *temporalibus intervallis, locis congruis, accedente tempore*. There was not the slightest controversy about this being the opinion of St. Augustine, but always put forward with reserve, not with insistence, as Dorlodot would have it, "unless", says the saint, "something clearer and more satisfactory can be proposed." [11] But one seeks in vain for any hint in the passage that one species developed or evolved from another. If St. Augustine had any such idea in his mind, it must be conceded that he was adept in the use of language for the purpose cynically expressed by Talleyrand: " Language was invented to conceal thought." With reason, then, Father Beraza says that those who think they find evolution in St. Augustine " toto caelo falluntur ". Other contemporary theologians and Patristic scholars are of the same opinion.

So much for the opinion of St. Augustine as gathered from particular texts. But there is a general reason for not attributing any doctrine of evolution to that great Doctor, unless it should be found clearly expressed in his works. St. Augustine was a Platonist: he was a champion of the eternal, im-

[10] Op. cit., l. v, c. 23, no. 45.

[11] " Vel si quid liquidius et congruentius videri et dici potuit aut potuerit." Ibid., c. 5, no. 16.

mutable ideas, which he represented as existing in the divine mind. Now, according to Plato, essences were fixed and immutable, and material objects were participations, more or less perfect, of the disembodied ideas. There was the idea horse, for instance, to take one of Plato's own examples, and all existing horses conformed to that essence. They were never quite perfect copies, but they could never get away from that immutable type. Now, according to evolution, instead of there being one immutable type of horse, there were the eohippus and the mesohippus, and all the other hippi of the famous paleontologcal series. The type has been continually changing, until finally there has been evolved the noble *Equus caballus* of to-day walking on single ungulate toes. The two theories are diametrically opposed, and St. Augustine, with his Platonic bias, should not be accused of an evolutionary theory without the support of indisputable evidence.

Having dwelt at such length on these two Patristic authors, I shall touch but briefly upon the tradition in Scholastic philosophy bearing upon the subject. Some ill-informed persons, not scholars like Dorlodot, sometimes state that St. Thomas held St. Augustine's opinion with regard to creation. This is not so. St. Thomas, following Albertus Magnus, gives the doctrine of St. Augustine and treats it with respect, but he does not make it his own. However, even if he held St. Augustine's opinion on creation, that would by no means imply, as we have just seen, that he favored evolution. Albertus Magnus and St. Thomas are the most valued witnesses to the absence of evolutionary doctrine in St. Augustine, not positively by denying that the saint held any such doctrine, but negatively, by reporting his opinion and explaining it in detail without the least hint of evolution. They admitted spontaneous generation in the case of parasites and vermin,[12] but for the higher kinds of animals and plants they held to natural generation, per *commixtionem maris et feminae,* in one unvaried type.

I will give one text from Albertus Magnus. Speaking of the production of the world, he distinguishes three effects, *creatio, dispositio, ornatus,* and to the last he assigns the property, in the organic world, of perpetuating fixed species.

[12] Pulices, mures aliique vermiculi. A Lapide in Gen. i, 24.

"Exigitur tertio loco," he says, "opus ornatus, in quo determinatur principium naturae ad determinatam speciem, ut juxta genus suum et speciem simile sibi producat, in quo, ut dicit Boethius, sagax natura salvetur . . . Et ideo oportuit, quod per ornatus natura acciperet determinatam speciem, qua virtutem acciperet similia ex similibus propagandi." [13] The expression "sagax natura" of Boethius seems to be an echo of St. Gregory of Nyssa's τεχνικὴ φύσις.

The authority of St. Thomas for the fixity of species is freely granted, and he can be cited not only for his own opinion but also as a witness to the traditional doctrine. He mentions with respect St. Augustine's doctrine about the *rationes seminales,* but his explanation of it contains no notion of evolution. St. Thomas's view of the fixity of species is founded upon the unity of form transmitted by generation. He says: "Quanto forma generati fuerit propinquior formae generantis, tanto verior et perfectior est generatio: sicut generatio univoca perfectior est quam non univoca: nam de ratione generantis est quod generet sibi simile secundum formam." [14]

It may be of interest to quote one passage in which St. Thomas seems to state quite clearly conclusions according fairly well with the results of recent research. He says that what pertains to the natural species is passed on to the offspring, and also certain individual characters, if they are strong (dominant), but not what is merely personal (acquired). "Ea quae pertinent ad naturalem speciem traducuntur a parentibus in filios, nisi sit defectus naturae, sicut oculatus generat oculatum, nisi natura deficiat: et si natura sit fortis etiam aliqua accidentia individualia propagantur in filios, pertinentia ad dispositionem naturae, sicut velocitas corporis, bonitas ingenii, aliaque hujusmodi; nullo autem modo ea quae sunt pure personalia—non enim grammaticus traducit in filium scientiam grammaticae." [15]

Suarez merely touches the question in passing, and says briefly: "Forma non potest transire ab una specie in aliam." I will quote à Lapide as a competent witness to the traditional view. Speaking of the creation of animals, he calls their

[13] Sum. theol., 2 part., xi, 57.
[14] Sum. theol, 1 q., XXXIII, 2 ad 4.
[15] Op. cit., 2-2 q., LXXXI, 2.

species homogeneous, "id est quae per commixtionem maris et feminae ex una tantum specie nasci possunt," and he adds, "ita passim docent interpretes et scholastici". Speaking of the creation of plants producing seed "secundum genus suum," he gives a rather poetical commentary, which he refers to St. Basil and St. Ambrose. "Idque hoc fine ut cum plantae individuae intereunt, maneant tamen in semine et fructu, quem ex se propagant; itaque quamdam quasi immortalitatem, quam naturaliter ambiunt, consequantur, ut scilicet semper sint et semper perdurent in sua propagine".

This idea of a kind of immortality enjoyed by living things, through the persistence through ages of the type unchanged, is a common persuasion, and is a beautiful and highly poetic conception. To it we owe that superb stanza of Keats to the Nightingale:

> Thou wast not born for death, immortal Bird!
> No hungry generations tread thee down:
> The voice I hear this passing night was heard
> In ancient days by emperor and clown.
> Perhaps the selfsame song that found a path
> Through the sad heart of Ruth when, sick for home,
> She stood in tears amid the alien corn.

And a greater than Keats has enshrined the same idea in more modest yet sweeter verses, the opening lines of his incomparable sonnets.

> From fairest creatures we desire increase,
> That thereby beauty's rose may never die,
> But as the riper should by time decrease,
> His tender heir should bear his memory.

And now since à Lapide has led us into poetry, I am going to introduce a Saul among the prophets, a pagan poet-philosopher among holy Fathers and Doctors. He will be a witness to the general acceptance of the belief in the fixity of species. An editor of Lucretius expresses the poet's view on the question thus: "Lucretius assumed that all the present types of living things, with many others that have died out, came into being and sprang directly from crass matter when the earth was new, and have not changed. He believed in the simultaneous origin and the invariability of species." This doctrine agrees with that of the holy Fathers whose opinions we have considered, with two differences: they did not hold that living things sprang from "crass matter", but from matter endowed

with special virtues by the Creator; and secondly they held a successive, not a simultaneous origin of different forms of life. But they held, as did the Roman philosopher-poet, that different types of life sprang directly from matter and were invariable, not arising one from another by any transformation. "Why," says Lucretius, "does fierce violence follow the terrible race of lions, cunning that of foxes, flight the deer; and why is it that we now see transmitted by generation from the beginning of time (*ex ineunte aevo*) all the other things of a certain species as to members and temper, if not because a certain virtue of the living principle in the seed and race accompanies the whole body in its growth".[16]

To sum up, I think it can be maintained that nothing at all is said of organic evolution, in the sense of the transformation of species, by any of the Fathers of the Church, or by any Scholastic author of the past, theologian or philosopher. It is not rejected by them, but is simply not mentioned at all; they had no idea of it, no more than they had of wireless telegraphy or of the structure of the atom. It should not be necessary to labor this point; the theory of evolution is a doctrine of the nineteenth century. There was some preparation for it in Descartes's mechanical conception of the universe, and in Spinoza's pantheistic speculations about the evolution of the world. But a definite theory of transformation of species was first proposed by Lamarck, and about the same time by Treviranus, at the beginning of the nineteenth century. It was championed by Saint-Hilaire and stoutly combated by Cuvier. Then came Darwin and Wallace, and the fortune of the theory was made. It may yet be proved to be true. If that should ever happen, the truth would certainly be welcomed by Scholastic philosophers, to whom every acquisition of truth is a boon, from what quarter soever it may come; but they will never be able to quote for it any of the revered names of what they love to call their "philosophia perennis".

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[16] Denique cur acris violentia triste leonum
Seminium sequitur, vulpes dolus, fuga cervos;
Et jam caetera de genere hoc cur omnia membris
Ex ineunte aevo generascunt ingenioque,
Si non certa suo quia semine seminioque
Vis animi pariter crescit cum corpore toto.—*De Rerum Nat.*, iii, 7.

A CASE OF FUNCTIONAL PARALYSIS—A PROBLEM FOR THE THEOLOGIAN.

THE reader may ask, "Of what interest is such a case to the theologian?" I hope to be able to show that it is of considerable interest.

The patient, a boy aged seven months, suffered from inability to extend the legs. The only history obtainable was that about two months previously it was noticed that the child no longer kicked in his bath as had been his wont, and that since then he had lain wih his legs drawn up in complete flexion and had resisted all attempts to straighten them. Physical examination revealed nothing except that the muscular tone of the body generally was below normal (a condition which was doubtless nutritional), and obvious signs of pain if the legs were manipulated. There had been no previous illness, and the family history was not in any way relevant.

With this scanty information and in absence of signs of organic disease I was at a loss for a diagnosis. One point in the case, viz. that the legs relaxed in sleep to reassume their flexed position with the return of consciousness struck me as significant and I told the parents to search more carefully for a history, especially of fright. Meanwhile I recommended passive movements with gentle massage, and an addition to the dietary. A week later I saw the child again and found him *in statu quo*, but further information had been obtained. The nurse, it appeared, had placed a hot-water bottle in the cot in such a way as to come too near to the extended feet, and naturally they were instinctively withdrawn. The use of this bottle, however, had been discontinued for some time: obviously therefore there was associative memory of a sensation of pain coupled with the position of extension, and since memory at this age is extremely undeveloped and transient, it was probable that the hot bottle experiment must have been repeated a good many times. The nature of the trouble was now plain, but we were as far as ever from a cure. One cannot reason with a child of seven months, and suggestion by way of passive movement was evidently useless, as the child could not endure it very long and soon began to cry. I told the parents therefore that I did not see what else to advise,

and that the case was a very good one for supernatural means if they wished to take advantage of them. The boy was accordingly blessed with the little office for sick children in the *Rituale,* the legs being aspersed with holy water. On the day after the blessing he extended one leg tentatively and then shortly after withdrew it again: on the next day he extended both legs and kicked. Cure was complete, and the child has remained normal ever since.

The analysis of this case presents no difficulty. What is interesting about it is that it is analogous (as far as analogy may be pressed) to the hysterical paralysis of the adult. It presents, that is, the anomaly of a physical symptom without organic cause: the morbid process is in the soul. The hysterical soul is before all things weak in the will; it is inordinately self-centred and suffers from gross self-deceit: it is emotional, unstable, unbalanced, and perverse. In the child we have what is parallel to the first three qualities—an undeveloped will and intellect, and the instinct to seek his own comfort. Not of course that our child patient is potentially hysterical; he is simply infantile: it is the hysterical who is reverting to the infantile condition.[1] The symptoms of hysteria are legion, but though apparently very diverse they may all be reduced to simple categories—defect or excess of motion or sensation. Strictly speaking, this case is a contracture rather than a paralysis of both legs, since the legs are contracted at hip and knee; but practically it is a paralysis, being a defect of one motion accompanied by excess of the opposite.

Now the modern psychological theory of the production of the hysterical symptom is as follows. The soul is oppressed with a "psychic conflict" from which it seeks in vain to escape. Remorse, shame, fear, the sting of conscience—all these things may enter into the complex (=group of ideas) which lies at the root of it, and the sufferer continually "represses" them into the "subconscious mind" because the conscious knowledge of them is intolerable. If then there should come a point where the acuteness of the conflict renders repression no longer

[1] The disease has been called "infantilisme psychique".

possible, the "subconscious will" solves the dilemma by producing a physical symptom, and this symptom is itself symbolical of the soul's desire. This process is called "conversion", and the condition a "conversion hysteria".

Such is the theory, and the reader will see at once how much it assumes. To illustrate it I give a case taken from recent literature together with the author's analysis.

> An Englishwoman married to a German who had been interned was told by him that after the war she would have to go with him to Germany and live there with him. As a result she developed hysterical paraplegia,[2] symbolizing that she "could not go". The paraplegia was a compromise which satisfied both conditions: her unconscious desire to go with her husband was inhibited by her conscious desire to remain in England, but her paraplegia excused her from going with her husband and also from going away from her native country.[3]

I submit that this analysis is wrong, both as to the psychic conflict and the mode of production of the paralysis. The true reading of the case I believe to be as follows. The subject has two conflicting desires, to go with her husband and not to go to Germany. At the root of these desires lie the emotions of love and fear; in other words, we have a conflict between a concupiscible and an irascible passion, and the latter wins. Neither of these desires is "subconscious"; both are present to consciousness, but the former is less noticed for the simple reason that it is weaker; it has, so to speak, the smaller emotional content. The idea of going to Germany is intolerable; she cannot bear the thought of it. Nevertheless it is forced upon her: and no doubt every time it is so forced she endeavors to repress. Finally, repression fails and the paralysis supervenes. Now what faculty of the soul produces this physical symptom and how? Is it the will?

To this question the answer must be emphatically in the negative. To begin with, many of the hysterical acts cannot be voluntary; *ex natura* they belong to the sensitive or nutritive powers. Secondly, some acts which can be initiated voluntarily cannot be voluntary as to their totality: I can bend my

[2] Paralysis of both legs.

[3] Stoddart, *Mind and Its Disorders.*

arm but cannot keep it bent indefinitely, because fatigue is the accompaniment of conscious effort. Thirdly, the acts as a whole are not formally in the intellect as *res praecognitae*: the patient is caught unaware by the incidence of the symptom. This is a point of great importance and I shall exemplify it in what follows; for the moment we may put the case thus—*The hysterical does not will to produce her symptoms but has not the will power to inhibit their production.*

Are we, in this difficulty, to accept the theory of the subconscious will? If we do we have all the phenomena of neurosis explained with care and simplicity, we have a master key that unlocks those hidden operations in the human soul which baffle us, and displays the mysteries of trance, hypnosis, somnambulism and the like synthesized on one all-sufficient basis. Let me give a *précis* of the theory. The unconscious is the counterpart of the conscious; it contains intellect, memory, and will: it also contains instincts and "innate tendencies" of various kinds. It never sleeps, but while "I" sleep, my other self is busy with all those complex processes of judgment, comparison, memory and volition characteristic of the rational soul of man. Its will keeps guard at its own gates to admit into consciousness only such things as may suit its own convenience to be known. In this rôle of "endopsychic censor" it presides over the fantasies of dreams, clothing our conscious desires and experiences in symbolism because they are repugnant to its own interests: thus natural concupiscence is presented under some fantastic form because the subject has subconscious aversion to thinking about sexual matters, having been taught that to do so is "improper". It is a blind faculty, being determined to its end by its own appetite; it can mould my conscious life, important acts and decisions arising not from my free choice but being determined by subconscious tendencies evolved from the complexes of my childhood and youth.

This being so, we are not surprised to learn that on occasions this *alter ego* can go still further, dethrone its conscious rival from its seat and take the reins of government upon itself. Of this "outcropping of the subconscious" more later: so far we see that the theory involves the consequence that man can no longer be regarded as a single *persona*; he is at least potentially double; and though the psychologists might admit the

absurdity of two subsistent forms in one body, yet they tell us that "a division of the personality exists individually in everyone".[4] The truth is of course that they know nothing of a subsistent form, the soul being to them a "process of mentation", and being so, may naturally be subject to dissociation.[5] I must leave the theological issues of this question to those competent to discuss them, but I am within my rights in rejecting the theory, pending judgment by higher authority; and in what follows I assume it to be false.

I am bound therefore to produce a better psychopathology for the phenomena of neurosis. I submit a thesis.

> The conversion symptoms of hysteria are not voluntary acts; neither are they produced by a hypothetical subconscious will: but are motor phenomena of the appetitive faculty acting either *motu proprio* or modified by an idea as a formal cause.

I have cast the thesis in this dogmatic form for convenience. I claim no finality for it; but I claim that it will meet the facts without running counter to Catholic principles.

Now we know that the rise of any passion is always accompanied by a liberation of energy. Normally this energy is directed into certain channels automatically producing effects such as tremor, sweating, erection of the hair, flushing of the face, and the like. For convenience I will call these phenomena *proper motions of the passions*, and, other things being equal, their extent will vary inversely as the will power of the subject, a strong-willed person being able to control his emotions, and the contrary. Where I should tremble, the hysterical will be convulsed; for trembling is but a convulsion in embryo; where my knees would knock with fear she will fall down paralyzed; where I should feel sick with suspense, she will succumb to uncontrollable vomiting, and so on. These are cases where the proper motion is manifested to *excess*, and one may use the word here whether the anatomical result is in the category of excess or defect already referred to. But supposing we have symptoms such as paralysis or contracture of one limb, anæsthesias of the general or special senses, localized vaso-

[4] Ibid.

[5] Rixon and Matthew, *Anxiety Hysteria*.

motor inhibitions, etc. which do not come within our experience as proper motions: then we have examples where the motion is modified by an idea acting as formal cause. To exemplify:

Case A. The lady with the anti-German complex looks as if she is an example of the first kind. But it is more probable that the energy of the passion is directed into this channel rather than another because the idea—"I cannot go"—is essential to the conflict, so that it acts as a determinant. The energy probably expends itself in producing and maintaining some neuronic change [6] which places this particular path in the nervous system *out of potentiality to the act of the will.* Doubtless this change occurs in all cases whether sensory or motor, and although it cannot be demonstrated, inferentially it seems unavoidable. If we say that there is no change in the instrument we shall have to allow with the Freudians that there is a "dissociation of consciousness", which means practically the inhibition of a faculty of the soul either altogether or as to a particular end. This inhibition is brought about by the subconscious will acting upon subconscious knowledge of the end as such and as suitable, which implies a subconscious intellect independent of the conscious. For we cannot say that the paralysis is imaginary, and that she does not move because she is afraid to do so; since this simply means that she wills not to move because movement tends to an absent evil. After all the concept—"It is horrible to have to go to Germany"—cannot logically contain the consequence—"therefore I cannot move my legs." But it may contain something else, which is of great importance in these cases and which belongs to the self-love complex, and this takes the form: "It would be very nice if I were ill because then I could not go". Illness is tolerated as a *bonum secundum quid*; but even if the idea of illness should contain the idea of paralysis specifically the most she could wish would be that something might happen to paralyze her, which implies some bodily disease.

Further, this paralysis will almost certainly be of the flaccid type in which the patient, though unable to stand, can move

[6] A neuron is an anatomical unit in the nerve path between brain and end organ: it consists of end cell and processes therefrom, one of which is very long and constitutes a nerve filament. At its other end it is in opposition to the next neuron, and if this opposition be disturbed an impulse cannot pass. Such dissociation probably occurs during sleep.

her legs freely while in bed: an anomaly which surely cannot be considered as foreknown. Yet it is no anomaly in the light of the thesis, since movements in bed do not tend to the absent evil.

Case B. Our child patient, on the other hand, has no rational complex, but his sensitive powers only. His original act is instinctive and automatic and may be performed by any one in like circumstances: I should be inclined therefore to place him in the first class and say that he manifests to excess for the same reason as the hysterical, viz. lack of inhibition. Excess is of course with regard to duration, and he is an excellent example of how the locomotor powers will go on passing into act without fatigue: the same act could not be maintained voluntarily for more than a few minutes without pain. The neuronic inhibition here is presumably in the extensor path so that had the child a developed will he could not counteract the flexion: but in that case one could reason with him and show him that his fear was groundless; whereupon the energy of the new passion would rise and counteract the effect of the first so that normal potentiality would be restored. Unlike the morbid hysterical he would have no self-love complex to inhibit the desire of the soul for the absent good, which is the great impediment in treating these cases. They are content to be ill because illness brings pity and attention; so it is naturally very difficult to direct the appetite to a proper end.

Case C. Baudoin [7] quotes a case of Coué's where the patient (a man of forty) had a severe attack of dyspnœa (difficulty of breathing) every time that the clock struck five in the afternoon. The first attack was genuine, the subsequent ones suggestive, and the trouble recurred every day without exception for five months. Analysis: The first attack is severe and leaves a painful memory. On the next day the approach of the fatal hour evokes the memory, the passion rises, and the memory image directs the energy into this particular channel, externalizing its form on the physical plane. I have no evidence that this patient was hysterical,[8] but he obviously had

[7] *Suggestion and Auto-Suggestion.*

[8] I consider hysteria a moral not a symptomatic unity, i. e. a person is hysterical because he has a certain type of soul; but parallel symptoms can be produced in anyone if the psychic trauma be severe enough, as in the war neuroses.

certain characteristics, e. g. lack of inhibition, emotion, suggestibility. His case illustrates the mechanism of conversion, but it is obviously not a symbolism, and the striking of the clock (the point of maximal mental stress) corresponds to the crisis of the conflict.

Case D. "A mother is watching her child at play. Accidentally the child unfastens the catch suspending a heavy sliding door in front of the fireplace, and is in danger of being guillotined. The mother's heart leaps to her mouth, and then, in a moment, there forms round her neck—the threatened part in the child—a raised erythematous circle, a weal which endures for several hours." [9]

This is very dramatic, but we must not allow the drama to create an atmosphere of incredulity. The case clearly falls into line. Incidentally it shows one of the proper motions also, the sensation of choking with acceleration of the pulse; but what is of greater interest is the approximation to the phenomenon of stigmatization. Such cases (and those produced experimentally under hypnosis) cause the enemy to blaspheme.

"The fasting girls, the girls with stigmata, those who see visions of the Saviour and the saints, and receive special messages in that way, the girls who give birth to mice and frogs, some of those who fall into trances, and those who live on lime and hair, are all cases of hysteria." [10] Fasting refers to one of the anæsthesias, that of the mucous membrane of the stomach whereby the sensation of hunger is deadened; but one cannot resist the comment that it is difficult to find a psychic complex for the mice and frogs! Deplorable as this is, the question cannot be dismissed off-hand, and I shall have to refer to it later. Meanwhile the following quotation will be of interest: "However little we may be disposed to admit that the physical phenomena of mysticism can be reduced to hysteria, still it cannot be disputed that the ecstasy of the mystic and the trance of the hysterical are very closely allied and cannot always be readily distinguished. The mimetic tendencies of the hysterical diathesis are the commonplace of all writers on the subject." [11]

[9] Baudoin, op. cit.

[10] Clouston, *Mental Diseases*, 1898.

[11] Thurston, "The Physical Phenomena of Mysticism", in *The Month*, July, 1910. Consult also the same author (March, 1921) for some excellent cases of the "fasting girls".

Mimesis is very well shown in the next example.

Case E. The patient, a young woman of Jewish extraction, was admitted to hospital said to be suffering from intestinal obstruction. On the abdomen were three scars of operations performed in other hospitals for the same condition. The surgeon examined her and then called the students apart. "She has," he said, "symptoms of obstruction, but one thing she has failed to imitate and that is the pulse. With a pulse of that description I shall certainly not operate." I remember that the case made a great impression on my mind, though its meaning was hidden from me. In those days we heard nothing of complexes and subconscious minds and gained the impression from our teaching (so far as we had any at all) that hysteria was a condition little better than malingering, and that the patient was obstructive and tiresome under the plea of illness. No impression could be more false. But it is only in recent years that psychological study has removed it.

An analysis can be found for this case quite simply if we assume that the first attack was genuine (the position of one of the scars suggested a gallstone operation) and the subsequent ones suggestive, thus bringing it into line with case C. Or we can assume that *all* the attacks were suggestive and that the patient either saw or heard of another person suffering from acute abdominal trouble. The actual mechanism of the symptom production is the contraction of the circular coat of the intestinal wall causing the gut to become distended with gas: these muscles are outside the jurisdiction of the will. Of similar causation are the "phantom tumors" which may be mistaken by the surgeon for ovarian cysts or even the pregnant uterus, and which disappear under anæsthesia.

But the question arises, Why does the patient produce this elaborate hoax? Is it the symbolic resolution of a psychic conflict parallel to case A? I must plead guilty to not possessing a new psychological mind, and I cannot bring myself to believe that abdominal pain and constipation can be "symbols", but my opponents would have it otherwise.

Conversion hysterias may have almost any physical sign or symptom, imitating with considerable accuracy almost any kind of actual

lesion. Such symptoms may include practically any motor or sensory innervations or inhibitions; common forms met with are aphonias, paralyses, contractures, anæsthesis, hyperæsthesia, pains (especially neuralgias and abdominal pains), vomiting, diarrhœa, constipation, etc.[12]

I believe that at the root of these cases is what for brevity I call the "self-love complex", or centre of attraction and pity complex. The hysterical has such a morbid craving for sympathy that if all else fails she will deliberately wound, or burn herself with irritants, to compass this end, especially if there is a patch of cutaneous anæsthesia available.[13] The idea of illness therefore is to such a person a *bonum* to be sought, not for its own sake but for the sake of its appeal *ad misericordiam*. That being so, if any combination of circumstances should bring about a mental stress in which this complex is touched and the passions aroused, then if there is concomitantly an impressed idea, we may expect a "conversion". This patient was cured by the simple expedient of telling her that no operation was necessary, and that she would be discharged the next day. If an operation is performed in error it has the same suggestive effect.

Case F. There is a case reported (I believe in Janet),[14] of a girl who, witnessing a street accident in which the victim's legs were crushed, forthwith developed a paraplegia. Here, as in D, the image is suddenly and violently impressed and externalizes its form by *approximation*. This point is important—there is an obvious limit beyond which auto-suggestion cannot go, and I have yet to learn that either hysteria or hypnosis can produce real stigmata, i. e. actual perforating wounds such as are recorded in the case of St. Francis or of the modern stigmatic Gemma Galgani. If we could rationalize, and bring this patient's complex *formaliter*, so to speak, into consciousness, we should make her say, "This poor man has had his legs crushed. How dreadful! How everyone will pity him! Now *my* legs are useless too, so everyone will pity me." In such a case there is scarcely room for repression

[12] Bousfield, *Elements of Practical Psycho-Analysis.*

[13] For the moral aspect of hysteria v. Raymund, *Spiritual Director and Physician;* Burns and Oates, 1914.

[14] Janet, *The Major Symptoms of Hysteria.*

because self-love and self-deceit go hand in hand: so that we may venture upon an axiom:

The more the self-love complex is dominant, so much less will be the psychic conflict.

This type of case differentiates itself from case A, wherein it is plain that the patient knows that she *ought* to go with her husband—hence there is a conflict.

Case G. The self-love complex is well shown also in the convulsive phenomena. I remember, many years ago, being called to a case with great urgency; the patient was said to be "in a fit." On my arrival the convulsions had ceased, but the girl was sitting on a sofa with her head thrown back, her eyes turned upward, and her arms moving with a slow, graceful motion round and round her head. The room was crowded with sympathizing and alarmed friends, who were unwittingly abetting the trouble by their presence. I spotted the case as hysteria, but made the radical mistake of considering the movements intentional. Hence I was inclined to be harsh. This is precisely the wrong treatment at this stage. The patient should be left alone. Finding no one to sympathize with her, she will soon tire of sympathizing with herself. The analysis here is the sequence—mortified pride, anger, liberation of the energy of the passion with initial screaming or choking,[15] spreading of the energy into convulsion, final dying away in rhythmic movements whose form is determined by the idea, "I wish to be noticed and have everyone fussing about me". But it must not be forgotten that in all probability there is another idea coincident, "I wish to be admired". This is the "exhibitionist complex" of the Freudians. According to them, the manifestation of the female sexual *libido*; in reality a "displacement" of the primitive desire to exhibit the genitals. But even the Freudians, obsessed with sex, are right sometimes, for in such emotional outbursts there is often enough an element of concupiscence. Indeed we should expect concupiscence to take such a form, for whether illicit gratification is common in hystericals or not, at any rate secret pleasures can form no part of a centre-of-attraction complex.

This case shows both proper motion and modification, self-

[15] "Globus hystericus", symbolically (sic) = "I can't swallow that".

love and self-deceit, anger, vanity, and concupiscence, all mixed up and interlocking: and the upshot of this psychic turmoil a physical symptom which comes under the jurisdiction of medical faculties. Yet in truth we can say of her, as the doctor said of Lady Macbeth,

> More needs she the divine than the physician.

I close my series of cases by giving one which is interesting in itself and which shows how great a gulf is fixed between the new psychology and Catholic thought.

Case H. The patient, a woman of a little over 50, single, domestic servant, and a Catholic of about three years' standing, had a contracture of the left hip. She had been my patient in the past suffering from minor hysterical ailments. I had known her for a good many years and had had excellent opportunity of studying her character. She was a definitely hysterical type of soul, extremely obstinate, ignorant, and quite stupid. Her conversion was sudden and unexpected: what led up to it I do not know, but as far as I can judge it was not an emotional conversion wherein the externals of religion play a dominant part. The priest who received her told me she had the gift of faith quite definitely.

On this occasion she did not come to me but to her insurance doctor. I determined therefore to watch the case, as I expected it to be interesting. In the medical history two things stood out prominently—she first noticed her leg begin to drag a little when walking home from Sunday Mass, and she had had organic disease in this joint in childhood. On the psychological side I was aware of the following facts gathered from her conversation and behavior. She was in a situation which was irksome to her for various reasons, one of which was that she was "overworked", and in general the idea of continuing in service was distasteful. Her desire was to retire, take a room, and support herself partly on her savings and partly by needlework. So much was explicit, and the motive was innocent enough, though the wisdom of it very doubtful. Now it is plain that a physical disability which fell short of complete disablement would greatly facilitate this end; it would afford an immediate excuse and in addition provide sick pay. It is therefore possible that the idea—"If my leg were bad

again, as it was when I was a girl, then . . . "—might suddenly come up into consciousness and as suddenly go again, and how far it would go back out of sight would depend on the repression. (I must insist again here that the idea is not of *producing* her own illness; that would be absurd: it is the illness considered as a *bonum secundum quid.*)

Now the degree of repression, as I have suggested above, will depend on the self-love complex, and as in this patient this complex contained a definite avaricious element, it is more than likely that she dwelt upon the idea, thus bringing it up more and more from the memory and by the very act of doing so tending to let loose the energy of desire. Hence, though she was caught unaware by the incidence of the symptom, that unawareness was far less than in a case belonging to the first class where the energy acts *motu proprio.*[16] But, as it happened, this (which I will call the "retirement motive") was *not* the dominant one. There was another which I did not see at the time. I will present it to the reader as it came to my own notice.

Shortly after the beginning of the illness she paid me a friendly visit, and asked my opinion as to what was the matter with her. It was not my business to say, of course, and this she appeared to appreciate; but she went on to ask if I thought she would get better. Having a very strong suspicion as to the nature of her illness, I could not resist this chance. I told her that her cure depended upon herself, whereupon there were immediate signs of the touching of conscience. At this point the psycho-analyst would say that I made a fatal blunder by causing needless "resistance" and so driving the complex further into the subconscious, blocking the case and rendering further progress impossible. I did nothing of the kind, but on the contrary brought it up to the surface (not of course the mechanism of her illness, but her motives). She saw that she had desired to be ill and no doubt drew the conclusion that I had guessed her real motive, which I had not. And as I was speaking as a Catholic to a Catholic she would infer that I meant her to take the right means to deal with a matter of conscience. But unfortunately whatever she thought, she did not take them.

[16] Or one in which the soul is under a cloud through prolonged mental stress.

Subsequently I heard she had been admitted to hospital. I visited her there and she told me that a " slight operation " had been recommended (evidently a suggestive measure) which she had refused. She also spoke of her father and simultaneously of her financial difficulties, and of some other family matters all involving money. As her father and she were scarcely on speaking terms on account of her religion (he had in fact turned her away and threatened to have nothing more to do with her), this was significant. At or about the time of this visit I heard from the priest that she was slacking off in religious matters, his visits were not appreciated, and the question of getting to Mass not considered as of any particular interest. It is a good example of how one may miss the obvious, for these things taken together should have given me a clue: but evidently my mind was taken up with the " retirement motive ".

She was discharged from hospital without improvement and went back to her room. Here she was for some time confined to bed, but later got up and about a little with the aid of a crutch. She had opportunities of getting to Mass in a chair, but on a good many occasions she did not take them, making some excuse. It was during this stage that the final link in the chain of evidence was afforded me. Another chance of operation was offered, to break down any adhesions that might have formed round the joint. She refused again. She said her father " did not approve of operation ". (This from a woman of over fifty!). The whole complex now became plain, and the real motive was this: " My father hates Catholics; he has abused me for being a Catholic; therefore I stand a poor chance of getting his money. But if I am crippled and cannot work for my living he will pity me and then I shall get it ". The avarice motive therefore was dominant and had been acting from the beginning, adroitly covering itself under the retirement motive: and it was only when in hospital and things began to look desperate that she allowed it to come to the surface.

Two points in conclusion. A neurologist was called in consultation, and gave his opinion that the case was functional; and lastly, the patient had her desire. Her father died, leaving her a modest competence, thus securing her independence.

She left the place, and the last I heard of her was that she was still getting about on a crutch.

It will be instructive to compare this case with A by analyzing it on the new method. Analysis (it would be claimed) would have revealed "repressed infantile material", including one or other of the "parental complexes", here doubtless a "mother fixation" with aversion toward the father, and that this lay at the root both of the hysteria and the changed attitude to religion. The psychic conflict would be between the unconscious wish—"I want my father's money, so however much I dislike him I must propitiate him"—and its conscious inhibition, "Yes, but I must practise my religion" (i. e. propitiate God, who, according to these people, is but a "sublimation of the father image"). The subconscious will solves the dilemma with admirable finesse, for her paralysis satisfies both desires: it excuses her from going to Mass and excuses her from having to placate her father by a deliberate act of apostacy, and in addition accords an excellent appeal *ad misericordiam.*

One need not demolish this argument. It is sufficient to point out that the essence of the conflict was between avarice and conscience. It was probably never very great; and if there had not been the memory image, probably there would have been no conversion at all. In the case of A, however, there was a severe conflict (assuming the description to be correct). Nevertheless, as I suggested, I believe the greater part of the trouble was the mental stress produced by the fear, a condition sufficient by itself to have brought on the paralysis: so that, looked at either way, the Freudian analysis breaks down.

So likewise do the Freudian therapeutics; for if such a case could be subjected to psycho-analysis (a matter in itself sufficiently doubtful, surely), the result might easily work more harm than good. To show such a person the mechanism of her illness would only induce a state of scrupulousness, dangerous and disquieting; and would not touch the avarice motive which could only be eradicated by grace. But once so eradicated, then methods of auto-suggestion might be quite legitimate, as they would make use of the appetitive faculty based on a right intention.

Anyone familiar with the phenomena of neurosis as a whole will have noticed a certain striking difference between the hysterical and the neurasthenic type of soul. The latter is a chronic valetudinarian both in body and mind; he is immersed in himself and obsessed with his own ailments and scruples with which he plagues both his physician and his confessor. Tell him of a disease and he at once thinks he has it: tell him of a sin and he is sure he has committed it. But not so the hysterical. She never rests content with imagination; her image at once becomes act: so one has but to suggest a disease and she *produces it.*[17] Now however involuntary may be that act, however subconscious its mechanism, however much we emphasize the *secundum quid,* one cannot see how the hysterical can imitate an organic disease with such uncanny precision as to deceive if possible even the elect, unless there is something in the mind in the nature of a formal cause. Can, for instance, the intestinal obstruction in case E *merely* represent the direction of the appetite to an end which is related to the physical condition symbolically only? Surely not. Neither can the desire to be ill be sufficient of itself, since it would not make the disease to exist *as such.* Neither can the sensitive powers direct themselves to their own end; and if they be directed automatically, that can only be because the matter is disposed to their act *ex natura,* as in the proper motions. *Per contra,* the paralysis in case A is of such a nature that no one could consider it as anything *but* hysteria; and here we may grant a symbolic resolution.

Granting then the existence of the form, why in the case of the hysterical does it externalize itself on the physical plane, whereas in the neurasthenic it rests content with obsession?[18] Is it a difference in the self-love complex, or is it because of the extremely unstable and emotional nature, a nature that approximates to that of the infant, wherein potentiality is

[17] Her conscience, too, is quite different. Tell her of a sin and she has *not* committed it. Insist, and you are told you misunderstand; finally, "No one understands me, I am too supernatural". This is because the hysterical will accept any idea provided it does not touch the self-love complex to disturb complacency. Persistence in touching it may bring on a fit, a kind of automatic self-defence against self-knowledge.

[18] Neurasthenia rests on a physical basis in which autotoxemia plays an important part, and which is largely accountable for the mental condition.

maximal? In other words, have we, in the hysterical subject, a person who has never properly grown up? Psychologically, doubtless we have in many ways; but is the body associated in this immaturity? A very small stimulus will throw a baby into convulsions, and that at an age before the passions are in evidence, which seems to point to a physiological lack of inhibition allowing energy to spread with great rapidity. Such a physical correlate if present in the adult is not of course a determinant sufficient to negative responsibility; but it may well be a factor in the moral problem. The influence of heredity in neurosis, and the fact that the reflexes are commonly exaggerated in hystericals, both lend color to the view that, though the fount of all the trouble is in a morbid soul, yet an unstable instrument may aid and abet it. The question is of interest to the moralist in treating these curious and unsatisfactory people; and it may throw light too on the difficult problem of the diabolical spirit which I intend to present in the second part of this paper.

I conclude with an experience of my own, which, though apparently trivial, is instructive. As a child I remember curing warts on my hand by means of a " charm ". There was a time complex—the warts were to wither away in so many days; and they did. It will be seen at once that on its psychological side this is the same process as the formation of the hysterical symptom. It differs morally [19] inasmuch as the end is known and willed formally, but the subconscious mechanism is the same, the energy of the appetite being directed to the end by the idea; and the death of the warts is brought about by an inhibition of their blood supply. This is a localized vaso-motor constriction mechanically opposite to the proper motion known as blushing and to the modified motion shown in Case D. By no means the least interesting part of this experiment was the way the physical effect followed the formal cause with literal exactness: the warts did not perish at once but waited for the appointed time. Herein it is parallel to Case H, wherein the trouble was of gradual onset, thus imitating the mode of the original organic disease.

[19] Strictly speaking, I desired the end and willed to attain it by the means (the charm): so I did not will the warts to go away but was convinced that they would through the efficacy of the means. This is Coué's method, precisely.

According to the new Nancy school, auto-suggestion is defined as the "subconscious realization of an idea", and they tell us that for some unknown reason warts are particularly amenable to the process. They claim to cure all kinds of organic troubles in this way. But it need hardly be said that they give all the credit to the subconscious which knows and wills the mechanism as such. There is no *a priori* objection to their claim, but to the mind uneducated in matters psychological such operations might be confused with miracles, with results possibly deplorable. But the question of suggestive therapeutics is outside the scope of this paper. I have given the case as illustrative of the thesis, and there remains only to consider some phenomena of hysteria outside the category of the physical conversions.

LUKE.

THE KU KLUX KLAN AND THE AMERICAN CLERGY.

I.

FIVE clergymen from five different states met by chance at the dedication of Mt. St. Mary's Seminary of the West last October. Greetings were exchanged, and at once each one asked as if by prearrangement, How is the Klan in your locality? This question was followed immediately by another, What's the matter with the country? It is safe to say that these questions have displaced among the clergy in various parts of the land the commonplace observations about the weather, which formerly were the wedges to open up a conversation. The Klan is the vital, absorbing theme to the priesthood at the present time, and unless all signs fail it will continue to exicte their interest for some time to come.

Not many years ago William Allen White threw out without any warning the startling question, What is the matter with Kansas? Acting wisely and prudently, he lost no time in giving his own answer to the issue that he had raised. Evidently, he knew that hundreds from other parts of the United States would volunteer to supply him with a prepared diagnosis of what was in their estimation the chief trouble with the western state. William Allen White's opinion as to what ailed Kansas was complete and candid and convincing, even to those who,

from some sinister motive or because of a residence in another state; cherished the delusion that the leading citizens of Kansas were grasshoppers, and that the freak theories written into Kansas law were accounted for by the Kansas custom of sending its leading citizens to the legislature.

The same inquiry is now made in regard to the whole country, particularly the commonwealth of Indiana. If answer is made for Indiana, it will not fall far short of satisfying the curiosity that has been aroused about every state in the Union. What, then, is the matter with Indiana? Overnight, the whole population has turned Klan or Kamelia. The Hoosier woods are infested nightly with Klansmen in white array surrounding the fiery cross — the symbol that has made the Delco lighting plant, mounted on the rear of a Ford truck, a thing of beauty and a joy forever to the Klansman who, under the canopy of heaven, insists to himself and the rest of the world that he is a pure, dyed-in-the-wool, one-hundred-per-cent American. There are parades—not many in the last few months—in which the prancing steeds are covered from ear to hoof with flowing white robes, so that the color scheme touching both horse and man may have no artistic defects. And of course nothing of importance comes out in public in the grand old Hoosier state without a band, or a half dozen of them. As a result, the populations of the towns and cities are duly impressed—just how and with what permanent results, if any, it is hard to say. However, it is not so difficult to appraise the impressions as it was six months ago.

The wide and intensive publicity bestowed upon the Klan made it a live subject in the public mind, and rather favorable impressions were being created, until the public got into the habit of analyzing. The Klan received miles of advertising throughout the country in their presumably sincere efforts to buy an almost defunct university at Valparaiso, Indiana, and place it under Klan control. There indeed was a noble stand for education! The legend about the Klan's interest in matters educational lived and grew until the newspapers spoiled it all by informing the reading public that one Milton Elrod was conducting the negotiations for the Klan with the owners of the Valparaiso school. In Elrod's genealogy, running back to his own generation, it was found that bad debts in the city

of Fort Wayne formed a large element in his known ancestry. Then the deal fell through, and to save the face of the Klan in this adventure it was said that the Catholics had by intrigue broken up the plans to purchase the university. This rumor was spread for its effect far away from Indiana and in the bush districts within the state. The truth is that the Klan never intended to take over the school, but was on the alert for free advertisement in matters of culture and education, to divert the public mind from the floggings and night riding that were going on in other parts of the country. That Bishop Alerding had been offered the university four years before on most favorable terms and refused it, was no barrier to the circulation of the story that the Catholic Church, acting through its agent, the shrewd and cunning pastor of the parish in Valparaiso, had prevented the Klan in its efforts to secure the grounds and buildings. In this way the Hoosier mind was being inoculated with the Klan legend, and the other states were fast reaching the conclusion that Indiana had gone over body and soul to the Klan cult, or mental condition. No wonder, then, that the *New York Times* said: "Out in Indiana everyone seems to belong. Easterners have been surprised at the ready conquest of a state which seemed of all the forty-eight the least imperiled by any kind of alien menace." There are, of course, in the light of the above, many reasons prompting the question, What is the matter with Indiana?

As William Allen White asked a question and responded to it by indicting Kansas for having raised too much "hell" instead of corn, so it seems to be the duty of a Hoosier to submit a reply in respect to Indiana and its saturation with Klan doctrines of proscription and national fanaticism. And Indiana must be indicted for having raised too much Klan, and in this item, to force a political phrase in another direction, as Indiana goes so goes the nation. The Klan strength in Indiana is beyond accurate figuring. First of all, the secret membership of the Klan does not yield itself to arithmetic so far as even an approximation is concerned. The Klan membership myth is the biggest and most effective asset that the organization has in Indiana. For instance in Allen county, a district with a large Catholic population and a heavy Lutheran element, opposed to the Klan in defence of its parish

schools, the avowed enemies of the Klan had been convinced that the membership was considerably over ten thousand, in September of the present year. The membership list was later on secured, and it was found that the total number that had signed for membership and paid the ten-dollar initiation fee was about three thousand. This membership had been accumulated in two years previously. One third of the members failed to pay any dues after admission. The meetings that had been held indoors were always poorly attended. The largest outdoor meeting in Allen County drew about two thousand members, many of them from the adjoining counties. On November 10, a great demonstration was promised. The *Fiery Cross*, a Klan organ published at Indianapolis, Indiana, said that two hundred thousand would visit Fort Wayne on the above date, and that a parade with fifty thousand Klansmen in line would be seen on the streets. The meeting was advertised in the Klaverns of Kentucky, Pennsylvania, Ohio, Michigan, and Illinois. When night came and tabulations had been made, trained newspaper men computed the crowd in the park, where the speech of the Imperial Wizard was delivered on Anglo-Saxon supremacy and traditions, at ten thousand. By actual count, the number of men and women in the parade was twenty-seven hundred and nineteen.

Against these figures, for comparison, the membership of the A. P. A. in Fort Wayne, in 1893, was about twenty-two hundred, and practically all the members lived within the city limits. The present Klan membership is scattered over the entire county. In the other counties of the state the Klan has succeeded in enlisting a large membership. Here again there is no dependable way to estimate the strength either in numbers or influence. The average Klansman does not deal in hundreds—always in thousands. He is instructed to be the most hopeful for the future of the Klan and the most optimistic individual when discussing the Klan or anything connected with it. It is idle, therefore, to hazard any figures with any degree of definiteness on the number of Klansmen in the State. The legend about the membership has grown and extended itself even to conservative minds, so much so that the epidemic of good opinion, of which Tolstoi speaks to explain the universal regard for Shakespeare, is rather dwarfed when placed

alongside the legend that has been built up assiduously in Indiana in the matter of the Klan membership. The next election will reveal in a measure the actual strength, but at that it will be difficult to produce accurate figures, owing to the confused issues that will be debated in the next political campaign and the variety of candidates.

Ignoring this legend *in toto*, the Hoosier Catholic is forced to concede that Indiana has a very large Klan following, and is in justice or in disgrace entitled to the honor or dishonor of being the banner Klan state north of the Mason and Dixie line. In the small towns, and in the counties where there are not large cities, the Klan holds undisputed sway, almost without reservation and interference. In some thirty counties, by way of illustration, The Horse Thief Detective Association is operating. Back in the seventies the Indiana legislature sanctioned by statute the organization of men in various counties of the State for the purpose of arresting horse thieves and other felons. A few citizens could group themselves together, apply for a certificate to the secretary of the State, then have this certificate approved of by the three commissioners of the county in which these sleuths were to function. At once they obtained the powers of a constable, and, unlike the average policeman, they were under no bond for the correct and faithful performance of their duties.

Politicians took advantage of this statute, and the result is that the Klan has its own police officers operating over a wide territory in the State, not only for the detection of horse thieves in these days of the automobile, but for the detection of other felons. These constables have been cautious in the exercise of their powers, and for that reason the iniquity of this condition has not been brought to the attention of the people. Catholics in some of the smaller towns have suffered, and in some of the cities, too. Catholics applying for positions in the public schools have been refused contracts in some instances, but bigotry is not so triumphant in this matter. The situation looks worse when set down in cold type than it is in reality.

It is hardly necessary in presenting this picture of the State to say that there has been no migration of Jews or Catholics, as a result of the formation of the Klan. No Catholic religious services have been disturbed, and that indeed seems strange,

for the proclivities of the Hoosier boy for generations past have been in this direction, regardless of the religion for which some particular church stood. Things are getting back to normalcy, and if the politician were to submerge himself for six months the Klan would disappear as an organized body. The ex-priest and the ex-nun have not run so boldly over Indiana under the instigation and protection of the Klan as they did in the period of the A. P. A. The appearance of these unfortunates will in all probability form the swan song of the Klan in this State.

To account for the rise and the extension of the Klan in Indiana is clearly more of a problem than the attempt to set down with some precision the number of members. Many theories have been advanced to throw some light on this phenomenon, but they have not yet assumed the dignity of a conclusion with the power to convince permanently. It is, I think, generally admitted that we have in the Klan the reaction against the success of the agencies that were professedly Catholic during the war. The immigration question has bulked large in winning a good opinion for the Klan among people who are not as a rule warped by any religious prejudice. One is not compelled to go very far in northern Indiana before he is told, for instance, that the Church is responsible for the non-American spirit in the foreign element among her members, in the sense that the Church does not permit them to take the American idea of things in general. In their regard the non-Catholic argues that remaining Catholic they remain foreign in outlook and attitude, and with little sense of obligation toward our country and her institutions. The argument is supported by citing conditions in the north-west corner of Indiana, in the territory that is known as the steel region. There, it is claimed, and it is true, one can see groups which are just as foreign in spirit and outlook as they were in their own native lands. They have their own schools, their own language, their own social circles—barriers of every kind to maintain their self-imposed isolation. If they exercise their right to vote, it is as a group that they vote, and then solidly under the direction of leaders whose preference for the native land and its aspirations is beyond any doubt. The priest is blamed for this condition, and for his failure to use any obvious or

known measures to bring these people into any reasonable contact with the American life and customs around about them. And if we are candid and truthful, we will not only admit that this charge is true, but clamor that it is true, in the hope that some remedy will be found. And it may be added without any attempt to open a debate that if there is much hostility to our parish schools in northern Indiana much of this hostility has arisen by reason of the segregation of these national groups in practically everything from the rest of the people. The Catholic lust for political office is another stock argument to defend the existence of the Klan. These, of course, are reasons that are general in character and apply to other parts of the United States as well as to Indiana.

To list the causes of the Klan growth specifically is, therefore, an excursion into fields where nothing but difficulties grow. It does not appear that there are many special reasons why the Klan should have prospered in Indiana more than it has in other states. The Hoosier has no peculiar attitude toward things of this nature, so far as can be discovered. There may be some sections of the country where the Hoosier is taken to be a person who has dropped out of a story-book, a singular person in speech, in manner and ideas. Mentally and by inheritance, the Hoosier is very much like the inhabitant of Ohio to the east or of Illinois to the west. Catholics form a fair portion of the Indiana population. The relations that exist among the various religious groups are as friendly as they are elsewhere. Looking at the Klan from the political side helps to enlighten us very much. A short time after the introduction of the Klan into the State, the Secretary of State joined the Klan organization; so did the Republican state chairman. The advance agent of the Klan often carried letters of introduction to the members of the Masonic fraternity in many communities, and solicited aid in the formation of "a native, Gentile, Protestant Association." It must be stated here that there is no evidence to connect the Masonic bodies officially with the Klan society in this part of the State. The fanatical prohibitionist saw a great weapon in the Klan to enforce the laws on prohibition, and, generally speaking, he joined. Like the average American, and with greater intensity, the Hoosier loves a uniform. This weakness was shown in the early days of the

traction lines in Indiana. The motormen and the conductors were recruited for the most part from the small town and the countryside. The arrestingly handsome, blue uniform was the sky, and the shining brass buttons were the twinkling stars that turned the employee into a demi-god, in every inventory of himself as his reflection applauded him from the car windows. Not everyone could rise to the high estate of an interurban employee, but everyone with few exceptions can achieve the ambition to be a Kluxer. And the white robe and the hood are irresistible to the Hoosier whose ancestors were subdued by the uniform in other days. As a cold fact, to lend some interest to the above statement, it may be remarked on fairly good authority that many of the interurban employees in northern Indiana are Klansmen—a distinctive garb for the day and another for the night. And then the Hoosier is a joiner. The Haymakers and the Red Men—the whole gamut is reached in organization.

To solve the problem by saying that the priesthood is far out of joint and has no friendly attitude toward the non-Catholics will not square with facts as we find them. In one of the gas-belt towns, in the Diocese of Fort Wayne, a certain priest was the founder, and has been the pastor, of a flourishing parish for thirty years. He was in fact, and by common consent of the community, the first of its citizens. His converts were numerous, his parish proved his interest in it, and he was unselfish in time and money toward every worthy public enterprise. It was thought that this town would be an oasis in the desert of Klandom. The Klan idea was planted there and grew beyond all prophecy. Another town in this Diocese has a strong Catholic congregation. The pastor is a convert from Methodism. He has been unusually successful in his work, both inside and outside the Church. He knew the proper attitude to adopt toward the non-Catholic portion of the town, and yet, favorable as these conditions appeared, the Klan permeated the town very thoroughly. In both cases it may have been the first opportunity that the bigoted part of the population had to show its jealousy and contempt for things Catholic.

The big reason for the growth of the Klan in Indiana is just plain, undiluted ignorance in regard to the Church, and in making this statement we are quite near a solution of the

problem in any part of the United States. To indicate how pitiful and abysmal that ignorance is in these parts, North Manchester, Indiana, supplies the illustration. This town is about forty miles from the episcopal city of Fort Wayne. Some wag spread the report a few weeks ago that the Pope was to reside there incog. until his residence in Washington was completed. The details of his coming were added to the story —the Pope would arrive on the evening train. A crowd estimated at fifteen hundred was at the station to witness his entrance. Ignorance is the foundation of the Klan in Indiana, and ignorance is the cement that is holding the organization together. It may as well be admitted at this point that the Church has not done very much directly to remove this ignorance.

II.

The Klan epidemic is a national problem. It is more acute in Indiana than in the average state. To neutralize and eventually to destroy the major effects of this epidemic of bigotry is one of our main and most imperative duties. An experiment is now being made in the northern part of Indiana with a plan or a remedy. At the annual retreat of the Fort Wayne clergy held in August of this year at Notre Dame University the Klan and its activities were the common topics of conversation. A few of the priests suggested to Bishop Alerding that a meeting of the clergy be held to discuss ways and means of neutralizing the Klan propaganda. The Bishop readily assented. Out of this meeting came a committee of priests, each deanery in the diocese represented by one priest. The chairman of the committee was Monsignor Noll of *Our Sunday Visitor*. The suggestions that had been made in the general meeting were reviewed, and many new ideas were advanced. A tentative report was made up, to be examined at another meeting of the committee before the final draft was set in type and forwarded to Bishop Alerding, and then on to the priests of the diocese. In its view of the matter, the committee advised that the priests in their own communities become opinion-makers by establishing contacts in prudent ways between themselves and the public. What the committee had in mind was the counsel given by Cardinal Newman in *The Present Position*

of Catholics in England: "Oblige men to know you; persuade them, importune them, shame them into knowing you. Do not even let them off with silence, but give them no escape from confessing that you are not what they have thought that you were. They will look down, they will look aside, they will look in the air, they will shut their eyes, they will keep them shut. . . . You have but to aim at making men look steadily at you; when they do this, I do not say that they will become Catholics, but they will cease to have the means of making you a by-word and a reproach, of inflicting on you the cross of unpopularity. . . . A religion that comes from God approves itself to the conscience of the people wherever it is really known." In other words, the committee was convinced that the public needed a somewhat closer acquaintance with the priests, notably in the smaller communities in Indiana. To that public the priest is not precisely an unknown quantity, but as the agent and representative of the Church he is not so thoroughly known to the public; nor are his purposes known as well as he sometimes imagines. In the *Atlantic Monthly* for November, Lowell Meller, once managing editor of *Collier's Weekly*, proposes a remedy against the Klan movement in Indiana, the dominant note of which is publicity: "But here is a suggestion which, if acted upon, may help prevent the Klan in Indiana going the way it has in many other states, and may help destroy the notion that there is any proper place in Indiana society for such an organization. The suggestion is publicity. I mean publicity concerning the Catholic Church. By printing what facts? The facts concerning the Catholic Church, to be sure." The committee was of the opinion that the remedy was publicity for the priest and the doctrines and practices of the Church and her history.

How to obtain the required publicity was the next task to which the committee gave its attention. One proposal was that each church in the Diocese set aside one per cent of its gross revenues per year to be spent for literature to counteract the epidemic of bigotry that had arisen against the Church, according to methods that each parish was to select for itself. It was seen that this plan was very faulty for the reason that the small parish, perhaps the only Catholic group in the whole county, would have a very limited fund and a large field to

cover in the distribution of this literature. And it was precisely in these counties where publicity was most needed.

The plan finally selected was to divide the diocese by counties, and choose a chairman for each county. Bishop Alerding ordered a collection to be taken up in all the churches of the diocese, and this collection formed the fund to take care of the expense incurred by the distribution of literature throughout the diocese. In counties where there was only one priest he was asked to secure from the postmaster of each town having rural routes the number of routes, and the number of boxes on each route. The names of the box-owners were not required. In towns with a post-office but no rural routes running therefrom the priest was asked to learn the number of lock boxes in the post-office, or obtain a town directory, or a telephone directory, if there was an exchange in the town. This information was to be sent to the committee. In counties having more than one priest, the county chairman called a meeting of the priests, and the county was divided up by any arrangement that was agreed upon. Each priest was asked to obtain the same information as described above in his own allotted territory, unless some special method was preferred. The ambition of the committee was to place through this machinery a copy of the special edition of *Our Sunday Visitor* in every home.

In some places the pastor ordered a sufficient number of copies of the special edition of *Our Sunday Visitor*, containing answers to the stock arguments against the Church. The members of the Holy Name Society, the Knights of Columbus, or the boys of the parish school passed the papers to the homes, or, with the aid of autos, supplied each home within the district with a copy of the paper. The rural free delivery routes, the number of boxes on the routes, the city, town, and telephone directories were sent to the committee. This information was in turn forwarded to the *Sunday Visitor* office, and from there copies of the paper were mailed to the addresses. The charge for addressing the papers according to the directories is four dollars per thousand. For delivery on the rural routes and to the lock boxes the charge is one cent each. There are in round numbers two hundred thousand homes, Catholic and non-Catholic, within the boundaries of the Diocese of Fort Wayne. Within the next month practically every home will have re-

ceived a copy of the special edition of *Our Sunday Visitor.* Thousands of homes in northern Indiana will be sent the paper for a year. The professional classes, the doctors, lawyers and school teachers will be supplied with pamphlets of an instructive nature from time to time. The machinery thus built up is elastic in character, and effective, in the opinion of the committee. The organization is to be made permanent in the diocese. Special prayers were ordered by Bishop Alerding throughout the diocese for the blessing of God upon the project.

Thus far some very gratifying results have been obtained. The enthusiasm of the clergy has been roused to a high pitch, and the apathy with which the clergy has been charged in times past was not in evidence in respect to this enterprise. Here and there some priests were eloquent in their prediction that the mountain was again laboring and the usual result would be forthcoming. Their number and their influence, however, were negligible in thwarting the purposes of the committee. The destruction of the Klan was not the primary object, but the evil effect of the Klan propaganda on the minds of the younger generation was the factor that urged the committee on in its work. This objective was the appeal that took hold of the priests and created a unity of purpose and a determined action that had not heretofore attended any diocesan effort, except perhaps when a dying Infirm Priest's Society was revived, assets of a hundred thousand dollars secured, while each priest on the sick or retired list received seventy-five dollars per month indefinitely. The laity responded in unexpected measure when the movement was described from the pulpits. A militant spirit along constructive lines was soon working. Where the societies were employed in distributing the literature, they enjoyed the work, and the old cry that church societies meet only to hear names read out for dues was silenced in the fervor with which the members assumed their appointed tasks and places in this campaign against anti-Catholic propaganda. Both priest and layman seemed to have caught the vision of a later time when ignorance concerning the Church and her doctrines in northern Indiana will not be the excusing cause for the ready and pleasurable acceptance of the wildest and most improbable stories in regard to the Church, her institutions and her activities. With the distribution of two

hundred thousand copies of the special edition of *Our Sunday Visitor*, it is not an extreme hope that ten thousand copies will be read and digested seriously by non-Catholics who will, in many instances for the first time, learn a few facts about our religion from approved sources. In their efforts to forecast the effects of this wide distribution of Catholic literature, a new energy is working in the clergy and the laity. If the enterprise shall accomplish nothing more than this, all the time and labor and money that have been used up to the present shall have been spent wisely and well, in view of the results already achieved.

THOMAS M. CONROY.

Fort Wayne, Indiana.

A NEW MARRIAGE CASE.

WHEN the Code restricted the impediment *disparitas cultus* to Catholics who contract marriage with non-Catholics, it made two questions that up to that time had been purely theoretical, of burning practical importance. The one, can the sacrament of marriage be ever unilateral? the other, has the Church wider powers over the bond of natural marriage than those included in the exercise of the Pauline privilege? Both disputes are brought to a head in a case now before the Holy Office, the case being: Can a marriage contracted since 1918 by a baptized non-Catholic with an unbaptized person be dissolved by pontifical dispensation *in favorem fidei*? A decision either way will settle the two points that have so long been only speculative issues. But an affirmative answer will do more. It will do away with the inconvenience attaching to the abolished impediment by facilitating conversions to the true faith in a manner parallel to the Pauline privilege. Even a negative response will not close the way out of most marriage tangles where one of the parties is becoming a Catholic and where both were non-Catholics at the time of the marriage. Before this last proposition is taken up, however, a review of the arguments used in the brief accompanying the above query to Rome ought to be of interest to every one directly or indirectly interested in pastoral work.

Reasons for Thinking Such Marriages Dissoluble.

The brief contends that the union in question is merely one of a natural or non-sacramental character, substantially identical with the *matrimonium legitimum*; therefore should be dissoluble *in favorem fidei*. The arguments to prove the non-sacramenal character of the marriage are adopted from Wernz; those to prove its dissolubility are deduced from principles acted upon by the Church in kindred matters. Wernz, of course, wrote before the new Code took effect.

That illustrious canonist argues [1] that the baptism of both parties makes marriage sacramental, whether the baptism precedes or follows the marriage. He maintains that the old opinion holding double baptism does not transform the legitimate bond into a sacramental bond is no longer tenable. The brief, then, assuming that this canonist of sure and sweeping vision was a competent witness as to what is certain doctrine in this matter, proceeds to infer that the baptism of one party cannot make marriage sacramental; otherwise the Pauline privilege could not be used after post-baptismal cohabitation with the infidel party. For if subsequent double baptism can produce a sacrament, so should subsequent single baptism, if the thing is producible. But the use of the Pauline privilege after cohabitation with the infidel party is proof positive that subsequent single baptism does not beget the sacrament of marriage on the part of the baptized person. So neither can prior single baptism make marriage unilaterally sacramental. Wernz [2] bases his contention that double baptism and marriage always mean a sacrament on the definitions and declarations of the Church. The brief concludes that if he is right, there can be no one-sided sacrament of marriage.

Another argument cited from Wernz [3] is the Church's teaching on the inseparability of contract and sacrament in Christian marriage. The matrimonial contract or social entity is one, individual; hence it must needs be either natural or sacramental. Sacramental it cannot be owing to the defect of baptism in the one party; so nothing remains but for it to be

[1] *Jus Decretalium*, Tomus IV, *Jus Matri.*, Pars Prima, no. 43, pp. 55, 56.
[2] Op. et loc. cit., no. 39, p. 46.
[3] No. 44, p. 58.

natural. The eminent canonist does not hesitate to say the contrary opinion is founded on a twofold confusion. The earlier holders of the opinion based their view on the falsely supposed separability of contract and sacrament. Its later sponsors find a prop for their doctrine in the known indissolubility of a marriage contracted by a Catholic through dispensation with an infidel. But that particular kind of marriage, the only conceivable form of valid contract between a Christian and an infidel under the former law, is indissoluble according to an elegant observaton of Wernz, not because sacramental on the part of the Catholic, but because of lack of power on the part of the Church, the Church's authority over natural marriage being solely *in favorem fidei*. To dissolve a union that a Catholic had asked for, more or less *in fraudem legis*, since his dignity as Christian postulates a sacramental marriage, would be *in detrimentum fidei* as well as against good morals.

Here the brief comes to the second part of the question, viz., what reason is there for denying the Church authority to dispense from such marriages as the one under consideration when the baptized person enters the Church and the resumption of marital relations with the separated partner is now beyond the bounds of ordinary possibility. The brief says it cannot be maintained that the baptism of the one party t'es the Church's hands; for by the same token the Pauline privilege ought to cease once the converted infidel has lived with his legimate partner after the reception of baptism. The Pauline privilege, however, is declared complete in that case. Why not also the right to dissolution in the parallel case of the converted non-Catholic? If anything, the use of the Pauline privilege subsequent to cohabitation appears the greater exercise of the Church's authority over the natural bond of marriage *in favorem fidei*; because here the baptized person is actually living as a Christian in full external communion with the Church, whereas the converted non-Catholic was never in the external communion of the Church and is more likely to be a material than a formal Christian. This last condition seems to be the motive for the Church in her new legislation restricting the impediment *disparitas cultus* to those baptized in the Catholic Church or converted thereto. She desired to

reduce the number of invalid marriages among non-Catholics by abolishing an impediment the purpose of which did not appreciably exist outside the external communion of the Church. The result of the change, however, will be the creation of a barrier to conversions in countless cases unless those valid unions can be dissolved for sufficient reason by pontifical dispensation. To assert that they cannot, while admitting the bond is only a natural one, appears tantamount to saying that the *privilegium fidei* has no meaning for the non-Catholic who needs, *necessitate praecepti,* external communion with the Church for salvation. In other words, he is not in the external communion, lacks all its prerogatives; yet is burdened with its counter disabilities.

True, the previous explications of that privilege were confined to converted infidels; but that was *propter defectum facti, non propter defectum juris.* Heretofore non-Catholics coming to the Church had either sacramental marriages or invalid marriages. The contention is that now they may have also merely natural marriages. If they can, why should not the *privilegium fidei* be stretched as far for them as it has been for converted infidels? And for converted infidels it has been stretched in the Gregorian concession to the dissolution of a possible *matrimonium ratum sed non consummatum*; nor was the stretching unto destruction. And in the constitution of Pius V to allowing the converted polygamist to keep the wife entering the Church with him regardless of the one already separated from him. In both cases most canonists see an exercise of wider powers over natural marriage than the Pauline privilege. Why cannot, then, a non-Catholic to facilitate his conversion have his supposedly non-sacramental marriage dispensed from? Or if the catechumen be the non-baptized party to the union, why cannot he upon his conversion have his newly made *matrimonium ratum* dissolved?

The last argument put forth by the brief to prove that the marriage in question can be set aside *in favorem fidei* is one of an indirect kind. It avers that canon 1127 lays down without exception that *in re dubia privilegium fidei gaudet favore juris.* It argues thereupon that if we concede for the sake of argument that the opinion holding marriage may be unilaterally sacramental is probable and further concede that the

Church cannot determine the point in dispute, we come to this pass. A non-Catholic desirous of entering the Church has a marriage that at best is only doubtfully sacramental. Why cannot he, therefore, ask that the said marriage be considered presumptively non-sacramental and that the Church dispense from it as such for sufficient cause and allow him to avail himself of the divine favor of liberty of marriage by entering upon a new marriage of presumptive validity?

A Way Out of Most Non-Catholic Marriage Tangles.

The canon cited but a moment ago becomes a sort of canonical razor for cutting through most conjugal knots tied in doubtful baptisms. For these obstacles that in so many cases could become occasions of life-long concubinage can be got rid of through the application of the Pauline privilege. That is, the case discussed in the foregoing pages has reference only to a marriage contracted since 1918 by a certainly baptized non-Catholic person both as to fact and rite with an unbaptized person. When there is a solid doubt as to the fact or the rite of the baptism, then we have one of many cases capable of solution by the Pauline privilege. For that privilege, being a divine concession, overrides the Church's own law creating a presumption in favor of the validity of marriage once the fact of external consent is established. This doctrine has been explicitly taught by all authorities from the time of Benedict XIV. But the pre-Code writers overlooked the truth that this favor of divine law has application in case of doubts about baptism the same as in doubts about any other matter. They falsely supposed that a doubtful baptism in reference to marriage had to be interpreted as a *presumptio juris et de jure*; hence they laid down rules at absolute variance with canon 1070 § 2. Even a Gasparri was so unacquainted with actual Curial practice as to say that a marriage between a baptized person and a supposedly baptized person was not only presumptively but really valid. They forgot that when the Holy See declared a marriage between an unbaptized person and a doubtfully baptized person null and void, or between two doubtfully baptized persons related within the fourth degree, she did so by virtue of the principle now explicitly enunciated in canon 1127; and that if there had not been question of one

of the persons coming to the true faith, such marriages would have been settled in accordance with the principle then held as well as now and construed presumptively valid by the rule recently worded in canon 1014.

If any one thinks there is not full and complete intrinsic certainty from a joint study of canons 1014, 1072 § 2, and 1127 for holding that a convert has a right to have his previous marriage interpreted in the light of the *favor fidei* instead of the *favor matrimonii*, then the three authors I am about to cite, who all have written in the shadow of the Roman Curia since the publication of the Code, are enough to give the necessary extrinsic certainty, at least of a working kind. Cerato,[4] whose work is in its third edition, gives as an illustration of the principle laid down in canon 1127 the case of a convert from a doubtfully baptized couple, the doubt being either as to fact or as to validity. Blat,[5] holding the chair of canon law at the *Angelico,* explains the canon by these excerpts from decisions of the Holy Office: "Matrimonium dubie baptizati cum non baptizata estne validum?" "Matrimonium habendum esse uti invalidum ob impedimentum cultus disparitatis"; "Si vero pars una convertatur post conversionem alterius, et examinato casu particulari supersit dubium, stet pro nullitate matrimonii in favorem fidei"; atque suae decisioni addidit, "Mens est, ut in dubio judicium sit in favorem fidei". And Vermeersch,[6] the Gregorian professor of Moral, a trustworthy exponent of safe canonical doctrine, has among his enumerated instances of doubts entitling to the favor of faith that of the validity of baptism received by one of the parties, and closes his explanation of the canon with the general assertion that doubts must be so construed as to allow the convert the liberty of marrying a Catholic or to have his union already contracted with a Catholic to prevail over any previous union of uncertain validity.

[4] *Matrimonium a Codice Juris canonici integre desumptum*, no. 117, p. 128.
[5] *Commentarium Textus Codicis Juris Canonici*, Lib. III, pars I, p. 698.
[6] *Epitome Juris Canonici*, Tom. II, no. 437, p. 234.

The Cuttings of the Canonical Razor.

Let us glance at the categories of doubtful baptisms falling under canon 1127. First of all the marriages to be cut loose from by this canon through doubtful baptisms must have been contracted outside the Church. For the *favor matrimonii* binds Catholics and, on account of the individuality of contract, non-Catholics also who contract with them. These are the combinations we can have of presumptively invalid marriages or dissoluble marriages through doubtful baptisms:

Before 1918 the marriage of a certainly baptized non-Catholic to a doubtfully baptized non-Catholic. If one of the parties becomes a Catholic, he has the right to have his marriage construed in favor of marital liberty, therefore invalid *propter impedimentum disparitatis cultus.*

Before 1918 the marriage of a doubtfully baptized non-Catholic to an unbaptized person. In case of conversion the marriage can be held invalid on account of the presumptive impediment of disparity of worship.

Either before or after 1918 two doubtfully baptized non-Catholics are to be considered *in favorem fidei* as having only a *matrimonium legitimum.*

Since 1918 a doubtfully baptized non-Catholic married to an unbaptized person must likewise be adjudged to have the same kind of marriage when there is question of coming to the true faith and getting clear of conjugal tangles.

So the only non-Catholic marriages that this canonical razor cannot cut through, in case of conversion, are those of certainly baptized persons before or after 1918 and a certainly baptized person with an unbaptized or doubtfully baptized person since 1918.

How relatively few these last two classes of baptisms are is evident from the doubtful rite of some of our sects and from the general background of naturalism or irreligion of the others. Baptism conferred, for instance, by the Baptists is juridically doubtful; because in conferring it they make express mention of regeneration having been already effected by faith in Christ the Lord and of baptism being the sign and symbol of that rebirth. Campbellite baptism is doubtful for similar reasons. And Methodist baptism is always doubtful

on account of the impossibility of knowing whether there was an actual flow of water in the sprinkling. Then there is Lutheran and Episcopalian baptism, which will turn out doubtful very frequently when the rules of the Holy Office given in the decree [7] of 20 November, 1878, are applied; for after due investigation either nothing will be discovered one way or other as to the validity of the baptism in question, or a probable argument will be found for its invalidity. Thus we are enabled to conclude in the three cases from the obligation enjoined by the decree of administering conditional baptism, that the original baptism is certainly doubtful.

Canon 1127, therefore, becomes a veritable razor for marriage difficulties growing out of conversions to the faith from among our non-Catholics.

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[7] III Balt., appendix, p. 245.

Analecta.

SACRA CONGREGATIO RITUUM.

Dubia.

A Sacra Rituum Congregatione, pro opportuna declaratione, expostulatum fuit:

I. Exceptio, quae habetur in tit. II, n. 11, novarum rubricarum Missalis Romani, nempe "exceptis Missis num. 7-9 comprehensis", valetne quoad Missas quae inferius, tit. IV., num. 1-5, recensentur, ita ut huiusmodi quoque Missae permittantur, in ecclesiis unam tantum Missam habentibus, die secunda februarii, etiamsi fiat benedictio Candelarum, et in Litaniis maioribus et minoribus, etiamsi fiat Processio?

II. Si prima feria sexta mensis ianuarii incidat in diem secundam vel tertiam vel quartam eiusdem mensis, et alicubi occurrat Officium de die infra Octavam Circumcisionis Domini, pro Missa votiva de Sacratissimo Corde Jesu, concessa per decretum S. R. C. n. 3712, *Urbis et Orbis*, diei 28 iunii 1889, estne dicenda Missa *Puer natus est nobis*, de die 30 decembris, iuxta decretum S. R. C. diei 27 iunii 1923, vel potius, in casu, dicenda est Missa de die infra Octavam Circumcisionis, ad instar votivae solemnis, absque commemoratione de Sacratissimo Corde Iesu, iuxta decretum eiusdem S. R. C. *Hildesien.*, 16 iunii 1922, ad XII, et XIII?

III. An *Credo* dicendum sit in Missa de festo duplici I vel II classis, cui Symbolum per se non convenit, si extra Dominicam celebretur infra Octavam communem alicuius festi Symbolum habentis, de qua non fit commemoratio?

Et Sacra Rituum Congregatio, audito specialis Commissionis voto, omnibus perpensis respondendum censuit:

Ad I. *Negative.*

Ad II. *Negative* ad primam partem; *Affirmative* ad secundam.

Ad III. *Affirmative*, ad normam specialis rubricae Missalis Romani in festo S. Ioachim Conf., die 16 augusti, excepta tamen Missa cantata vel conventuali de festo, si alia Missa cantata vel conventualis de Octava celebretur, iuxta novas rubricas Missalis Romani, tit. V, n. 4, atque decretum S. R. C. n. 4192, *Ordinis Fratrum Minorum*, 10 novembris 1906, ad II, 2.

Atque ita rescripsit ac declaravit, die 26 octobris 1923.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S. Alexander Verde, *Secretarius.*

SACRA POENITENTIARIA APOSTOLICA.

Concessio Indulgentiae.

Die 15 iunii 1923.

Ssmus Dominus Noster D. Pius div. Prov. Pp. XI, in audientia, infrascripto Cardinali Poenitentiario Maiori impertita, benigne concessit, ad augendam fidelium pietatem erga Ssmum Sacramentum, Indulgentiam partialem trecentorum dierum, lucrandam ab iis, qui, templum ingressi, ante omnes alios pietatis actus, ad altare, ubi Ssma Eucharistia asservatur, se contulerint, ibique, saltem corde contrito, Ssmum Sacramentum vel breviter adoraverint. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

✠ O. Card. Giorgi, *Poenitentiarius Maior.*

L. * S. S. Fagiolo, *S. P. Secretarius.*

SACRA CONGREGATIO DE RELIGIOSIS.

Declaratio circa Dispensationes super Curriculo Studiorum.

Sacra Congregatio de Religiosis, in concedendis dispensationibus super curriculo studiorum, ad praescriptum can. 976

§ 2 ad sacros Ordines suscipiendos praemittendo, de mandato Ssmi Domini Nostri Pii div. Provid. PP. XI sequentes conditiones rescriptis apponere consuevit: "Sacrae Theologiae operam sedulo dare pergant, saltem usque dum praescriptum quadriennium rite compleatur, vetito interim quocumque animarum ministerio, idest ne destinentur concionibus habendis aut audiendis confessionibus aut exterioribus Religionis muniis; super quibus Superiorum conscientia graviter onerata remaneat; servatis ceteris . . . ".

Cum vero tales facultates seu dispensationes ab aliquo Ordine aut Congregatione religiosa, sive generales pro omnibus suis alumnis sive particulares pro aliquibus, in praeteritum impetratae iam fuerint, Sanctitas Sua, in audientia infrascripto Cardinali Praefecto concessa die 23 octobris 1923, declaravit et statuit: omnes et singulas facultates seu dispensationes hac super re post Codicis promulgationem quomodocumque obtentas, etiam immediate a Summo Pontifice vel vivae vocis oraculo vel per Rescriptum Eiusdem manu signatum, conditionibus supra enunciatis subesse, easque subintelligendas esse, nisi expresse eis derogatum fuerit. Contrariis quibuscumque, etiam speciali mentione dignis, minime obstantibus.

Datum Romae, ex Secretaria Sacrae Congregationis de Religiosis, die 27 octobris 1923.

C. Card. Laurenti, *Praefectus.*

L. * S.

Maurus M. Serafini, Ab. O. S. B. *Secretarius.*

DIARIUM CURIAE ROMANAE.

Pontifical Appointments.

27 September: Monsignor Michael Angelo Edwin of the Diocese of Madras, India, Private Chamberlain supernumerary of His Holiness.

1 October: The Most Rev. Henry Moeller, Archbishop of Cincinnati, Assistant at the Pontifical Throne.

3 October: Mr. Henry Gagnon, of the Diocese of Quebec, Commander of the Order of St. Gregory the Great, civil class.

17 October: Mr. Roger O'Dwyer, of the Diocese of Little Rock, Knight of the Order of St. Gregory the Great, civil class.

19 October: Monsignor Antony Nantel, of the Diocese of Montreal, Domestic Prelate of His Holiness.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF RITES answers three questions concerning the rubrics of the Roman Missal.

SACRED APOSTOLIC POENITENTIARIA publishes a grant of indulgences for devotion to the Most Blessed Sacrament (p. 83).

SACRED CONGREGATION FOR RELIGIOUS makes declaration relating to dispensations from course of studies.

ROMAN CURIA announces officially some recent pontifical appointments.

A SUGGESTION FOR THE SOLUTION OF THE ITALIAN PROBLEM.

The question how to attract, educate, Americanize, and train to become faithful members of the Church and good citizens, the children of Italian immigrants, and through them to bring back to the practice of their religious duties the parents who, while often careless, are as a rule honest, moral, and religiously Catholic at heart, has been discussed from various points of view by members of the American and Italian clergy in the ECCLESIASTICAL REVIEW and other Catholic periodicals. Some time ago an able article on the subject appeared in the *Extension Magazine*.[1]

It signalized the action of the Bishop of Trenton in organizing bilingual parish schools in every Italian parish of the diocese, as showing already remarkable results, and as one of the surest means of solving the problem how to bring a naturally gifted, loyal and industrious element of our immigrant population into active coöperation with the efforts of our

[1] See *Extension Magazine* for April, 1923, "An Experiment in City Home Missions", by Myles Muredach. Please procure and read said article. It is worth study.

Hierarchy for creating a high standard of Christian citizenship in the United States. But the active interest on the part of American bishops and pastors to train the young in bilingual parish schools, where, with the knowledge of the language and customs of the land, they learn also to value their holy religion, is not the only element that works toward a safe solution of the question. Something more must be done, on a national scale, so as to enlist the organized coöperation of the Italian priests of the country. The salvation of the Italians must come, in the first place and mainly, from the Italians themselves. If in the following paper I venture to make some definite suggestions, I trust they will be taken by my confrères, both Italian and native American, as truly indicative of a desire to help a worthy cause.

The most urgent need at present as a starting-point for Italians in America and the first and most important thing to be done seems to me to be a well organized centre of Italo-American Catholic culture and activity, a Mission House, Seminary, or College, whatever be the name given to it, located in a central city like Chicago where every Italian priest who comes to America for the purpose of pastoral labor among his countrymen might stay for a year or longer, in order to become, without ceasing to be thoroughly Italian, thoroughly Americanized. Here the Italian cleric would learn well, before taking up any parish work, the American language, customs, parish financial methods, parish bookkeeping, etc. Part of the time could and should be employed—on the plan of the Paulist Fathers at the Apostolic Mission House in Washington—in reviewing pastoral theology, in preparing courses for missions, retreats, and homiletic and catechetical work generally. With such training many of the often fatal mistakes incurred through ignorance of conditions by young priests who are appointed to take charge of pastoral work immediately on their arrival from Europe, would be avoided. It is true that many priests who come to America have had an excellent seminary training and even considerable experience in pastoral work in Italy, yet the conditions in the United States are so entirely different that the best European training is not sufficient to anticipate the practical difficulties to be encountered here. Even the Roman Seminary, opened by the late Pontiff

Benedict XV for priests who propose to go to the Americas or to different European countries, for mission work among their countrymen, whilst preventing unauthorized affiliation into American dioceses, cannot anticipate or remedy the errors that arise from insufficient acquaintance with local conditions. We need such centres right here.

To the suggested Italian centre or mission house might easily be attached a band of selected Italian missionaries to be deputed to assist pastors in their work by giving missions or retreats. As it is, we depend for such assistance at present almost wholly upon members of religious communities who, coming from abroad, often lack the desired experience themselves.

From this Italian Catholic centre, an Italian Catholic paper or periodical of national scope could be published and a number of practical pamphlets issued, to meet the needs of the people. Such paper, magazine, and pamphlets could be given the widest possible diffusion in the Italian parishes with the help of Church societies, or in some other efficient way by priests in charge of Italians.

With the help of this centre also a closer union or even some organization of the Italian clergy in the United States could be effected, to meet yearly, in congress, to exchange views, to relate experiences, and to study and find means and ways for the spiritual and social betterment of Italians in America.

From this Italo-American Catholic centre, a national Catholic organization for Italian laymen and possibly also for Italian women could be promoted and effected. A society called "The Sons of Italy" is spreading all over the country. I believe it has already five or six hundred lodges in the United States and is establishing new ones at a rate of two or more a week. If this organization is not controlled by Freemasons or Italian Protestant ministers, they have had a great deal to say in it in the past. Several of the supreme officers of the order are Freemasons. To say the least, it is not an organization needed or intended to promote practical Catholicity among Italians. Probably the advent of "Fascismo" in Italy, its avowed opposition to Freemasonry and its favorable attitude toward the Catholic Church, has

exercised a beneficial influence in the Italian colonies outside the kingdom and has put the old anticlericalism in the discard, also in some of those organizations. The writer believes, therefore, that on account of those favorable conditions in the mother country, the time is getting ripe and the psychological moment is arriving to start this proposed national Catholic organization for Italian laymen in the United States. What we need is "the man", a Mussolini, or a Don Sturzo, to take the lead and give the signal.

In a word, the projected Italian Catholic centre might act as a clearing-house for Italian Catholic thought and movements in the United States, just as the Catholic University, and in late years, also the National Welfare Council act for American Catholic thought for the whole country, and should serve (which is of supreme importance) as a warrant and assurance of stability for those movements and activities. Attempts have been made already, even some few years ago, for movements very similar to the ones suggested in this article, but failed (for the reason, as I believe, that they did not have such a basis, such a foundation to stand on). At the direction of our Italian Catholic centre, we should have most naturally, the best, most energetic and brightest Italian priests in the country, willing to give their time and to sacrifice themselves for this good cause. There are several of them in the United States. The writer knows at least a dozen who would be thoroughly capable of the task and we do not need that many. It would be well, also, if the Holy See would put at the head, at least, *honoris causa,* an Italian invested with episcopal authority to add credit to the institution.

Where shall we find the means, the funds, to start and to support this Italian Catholic centre? The writer of this article believes that the financial side is the easiest part. A mission house, with probably fifty or one hundred inmates, at a time, all priests who could almost support themselves with Mass intentions, should not entail a tremendous expense. Then, a collection could be taken up yearly in every Italian church in the country, for its support, as the Polish do, I believe, for their seminary, and other means found to meet its expenses. The main thing is that the Holy See should give its approval to the idea and recommend the Bishops of the United States

to lend a hand to the project. Half a dozen energetic Italian priests should then make the start with the backing of the Hierarchy and the means would be forthcoming in a short time.

We need many, good, zealous Italian priests. Some bishops have thought that they could provide for the needs of the Italians by having among them an American priest who has spent a year or two in Rome, and learned a few words of the Italian language. That will never do. This system has been tried and found wanting in ninety cases out of a hundred. We must have priests who know, not only the Italian language, but also its dialects, who understand the ways of the Italians, their customs, their very souls, who love them, who have sympathy for them. I don't say that the American priests have no sympathy for the Italians, far from it. But the writer has known some who just because the Italians were negligent in their religious duties, and did not contribute much to the support of the Church (and did not contribute because they had never been properly trained), had only contempt for them and would apply to them names that the pen could not write. That will not do and certainly does not conform to the charity of the Divine Shepherd. The writer maintains that the Italians can also be trained to support the Church, and in saying that, he talks from personal experience. I know of some Italian parishes with only two hundred families, practically all working people, yielding a regular revenue of four or five thousand dollars a year, and with over two-thirds of the families as steady supporters, an average that one will not always find in American parishes.

We need Italian priests, but, as said before, they must be made to learn the American system in parish affairs, as in this manner their task will be made easier and their work more efficient. If there were two or three hundred such Italian priests in the United States, thoroughly Americanized, zealous, energetic, the Italian problem would be much nearer to solution. The training in the suggested Italian Catholic centre should provide them in a few years.

A very good way to help solve the Italian problem is also to mix the Italians with fervent Catholics of other nationalities in the parish itself, and in Catholic societies, like the Knights of Columbus, the Catholic Foresters, the Holy Name Society,

etc. The disposition of the Code forbidding in the future, except in special cases, and with permission from the Holy See, the establishment of national parishes, is providential. But in mixed parishes where the Italians are in large numbers, the priest in charge should be an Italian who talks good English, rather than an English-speaking priest who knows only a little or no Italian. The Italian priest will get ninety Italians, where the other will get only ten. An Americanized Italian priest is as good as any other if given a chance and proper encouragement. The assertion that one American priest is worth ten Italian priests is wrong. The writer knows some Italian priests in the country, good financiers and good directors of souls, who could manage the affairs of any big parish or cathedral in the United States, and he could also recite instances (probably many others could) of financial blunders made by some so-called English-speaking priests which energetic and self-sacrificing foreign priests were afterward called by the bishops to remedy. We ought, therefore, have a little more confidence in the foreign priests. The difficulties of an Italian priest among poor people, people away from the land of their birth and not trained to American ways, are not fully realized and appreciated by some American priests. It is easy even for a mediocre gardener to raise crops when he has fine soil to work on.

An important observation and quite essential to the solution of the Italian problem seems here to the point. The priests of all nationalities and particularly the American priests should consider it a strict conscientious duty never to interfere with the rights of an Italian priest, but rather should unselfishly help him along all they can. It is hard enough as it is for an Italian priest to organize his parish and make it financially efficient. If other priests interfere and in so doing (even if they do it unintentionally) destroy what he is trying to build up, parish life becomes for him unbearable and pastoral work impossible. The writer has known a fine, American priest, pastor of a cathedral for many years (he is bishop now and deservedly so) who after an Italian parish was organized in his city, would constantly and scrupulously tell Italians and their children who were formerly attending the cathedral: "Now, my friends, that you have your own church, you must go there and do all you

can for it. We do not need you here; we have plenty of people, but your church needs you—you who have been trained at the cathedral must now go to your church, be proud to belong there, be the leaders of your congregation and show others what to do and how to do it." This is a sensible, honest and Christian-like way to talk. That is the kind of co-operation that is needed.

But aside from the suggestions presented in this article, what was said in the beginning should not be lost sight of, namely, that we should by all means have bilingual parochial schools in every Italian parish in America, on the plan of the diocese of Trenton. No matter what we are or are not able to do for adult Italians (who though careless will always remain Catholic) we must direct every effort to save their children, who unless taken care of in time may be lost to the Church altogether. The parish school for an American Catholic child may be a supreme convenience for his Catholic education, for the child of the foreigner it is, in my opinion, almost a supreme necessity, because of the religiously difficult environments he lives in.

We collect and spend money for foreign missions to convert pagans in foreign lands; we spend money to convert the Indians, the Negroes, to help Armenians, Russians, Far East and Near East sufferers. Could we not spend here, some of the money that is sent abroad, to help build churches and particularly parish schools for children of Catholic foreigners, to preserve the faith of this new generation of Americans who will be the Catholics of to-morrow? Charity should begin at home. It is useless to expect that the Italians can solve this problem themselves. Aside from the fact that they (I mean the people, not the priests) do not fully realize or appreciate its importance, to solve it alone is for them a physical impossibility. For every hundred Italian families you will find an average of from three to four hundred children. To build a decent school for three or four hundred children you will need easily fifty or seventy-five thousand dollars, if not more. How can one hundred families of mostly poor working people, with so many children to support, spend all that money to build a parish school, even if they were trained and willing to do it?

Here is where the help of other Catholics better situated, here is where the zeal and resourcefulness of the American Bishops come in. The Bishop of Trenton has shown the way.

Finally, the writer of this article would venture to express the opinion, that probably a great help toward the solution of the Italian problem in America would be also if there happened to be in the United States a few bishops of Italian nationality, even if they were only two or three. I am convinced that all the bishops, regardless of their nationality, are trying to do their very best in all the dioceses of the country for the solution of this problem, but I believe that if there were two or three bishops of Italian nationality who would devote in a particular way their study, their energy to, and put their heart in this problem, its solution would be accelerated.

The above ideas are presented with the greatest modesty to my brother priests for what they are worth. If anyone has better ideas and better plans for the solution of this very pressing problem for the Catholic Church in America, he should present them without delay.

The writer believes, however, that with an Italian Catholic centre, as suggested in this article, with two or three hundred Italian priests thoroughly Americanized in that centre, and in touch with all the movements and activities that should emanate from it, with a parish school in every Italian parish in the country, with the hearty, sincere, and united coöperation of all the priests with Italian pastors and their problems, and with every bishop in hearty sympathy, the Italian problem in the United States would be solved in a few years.

J. ZARRILLI.

FUNCTION OF THE "CODICIS JURIS CANONICI FONTES."

In Rome as elsewhere the golden age of the musty and dusty second-hand bookshop is gone forever. The good old days when for a mere nothing one might secure some worn but precious volume of forgotten lore, or when a few dollars would put you in possession of a *Bullarium*, a set of the *Acta Sanctae Sedis*, or even of the one-hundred-and-sixty-seven volumes of the *Thesaurus Resolutionum S. Congregationis Concilii*, are not likely to return. True, vendors of old books

still hie to the Campo di Fiori on Wednesdays, and the old bookshops still stand where they stood fifty years ago; but to-day the vendors drive a hard and close bargain and evince an uncomfortable amount of accurate knowledge regarding editions, rarity of certain books, and the quality of binding and paper. The student of ecclesiastical jurisprudence is particularly affected by these changed conditions; for laws, decisions, and opinions must be sought and accurately quoted, and few can emulate the erudite but indigent Barbosa who would consult authorities in old bookshops and returning to his study would rewrite them from memory. Books are costly to-day, and to make matters worse, a number of highly valuable works extremely useful to the canonist are not to be had "for love or money." When, therefore, Cardinal Gasparri toward the close of his incomparable preface to the *Codex* promised to publish, as soon as possible, a handy collection of the "Fontes", the promise was greeted with keen and universal satisfaction, notwithstanding the rather indefinite time-limit set for its fulfillment.

Despite the fact that the first volume of the promised collection appears only six years after the promulgation of the *Codex*, the arduous nature of the undertaking forbids us from registering a complaint of tardiness. Let us glance at some of the facts in the case.

The entire field of past church legislation has been carefully gone over and well nigh exhausted by the *Fontes*. There are over 26,000 citations of "fontes" in the footnotes of the *Codex* which may be distributed with fair accuracy as follows: Citations of Corpus Juris Canonici, 8400; General Councils, 1160; Constitutions of Sovereign Pontiffs and Regolamenti, 4700; S. Congregations, 11000; Liturgical Books, 800.

Some of these are easily accessible and therefore will not be included in the collection. Thus while it may not be easy to procure a copy of the authentic edition of the *Corpus Juris Canonici*, we can without much trouble buy Friedberg's critical edition reprinted in 1922; and it is not easy to conjure up a vision of a canonist minus the old *Corpus* that contains in its original setting so much of the legislation incorporated into the new Code. Fully 1000 of the 1160 citations of General Councils refer to the Council of Trent, a copy of whose *Canones*

et Decreta is neither expensive nor difficult to find. The same reason may be urged in favor of omitting "fontes" to be found in four of the nine liturgical books commonly distinguished by canonists, that is, in the *Pontificale, Missale, Rituale Rom.*, and the *Caeremoniale Episcoporum*. Notwithstanding all these eliminations, the collection of the "fontes" in course of publication will fill five or six volumes of some one thousand pages each. Considerable time and energy are involved in the labor of carefully transcribing all this material and correcting the proofsheets.

Now that the first volume of the promised *Collectanea* has made its appearance, a few observations on the nature and function of the *Fontes* may not be inopportune.

That the *Fontes* are devoid of legal character and force goes without saying. A proof of their nugatory character may be had in the manner in which the new Code was promulgated. The *Codex Juris Canonici* was promulgated in the usual way prescribed by the Apostolic Constitution "Promulgandi" of Pius X, excepting that a special vacatio legis was granted by the Constitution "Providentissima". Accordingly, the new Code appeared as Part II of the Vol. IX of the *Acta Apostolicae Sedis*; but, thanks to the fine juridical sense of the legislator, the "fontium annotationes" as well as the analytical index were omitted.

While denying obligatory force to the *Fontes*, however, we need only to read the provisions of canon 6 of the new Code to be at once impressed by their exegetical value. With respect to their value as aids to interpretations the *Fontes* may be conveniently put into two categories. To the first category belong the *Fontes* containing canons or parts of canons incorporated into the new Codes as well as *Fontes* giving us the authentic interpretation of such canons.

Fontes which verbatim or contextually contain laws or parts of laws adopted by the new Code will serve a double purpose: they will serve as means of establishing the identity of the ancient law and the new; they will be useful in directing us to the authentic or doctrinal interpretation of such laws. In construing a law which presents some difficulty, a canonist will have first recourse to authentic interpretation. If the law in question be a mere replica of a more ancient law, the exist-

ence of the authentic interpretation of the law may be presumed. Before availing ourselves of the interpretation we must make sure that the reproduced law is a "true copy", at least in context if not in words, and the *Fontes* will enable us to make the necessary comparison. Even should our search for authentic interpretation prove fruitless, the *Fontes* containing, verbatim or otherwise, laws or parts of laws adopted by the new Code will direct us at once to the accepted interpretation of approved authors which according to canon 6, §§ 2, 3, is decisive in absence of authentic interpretation. The numerous commentaries which sprang into existence upon the promulgation of the new Code is a palpable proof of the innate tendency of jurists to let no legislative act pass unnoticed. Such doctrinal interpretation can be readily found if both the text of the law and the instrument which contains it, are determined. Think of the juridical battery extending from the *Summa* of St. Raymond of Penafort to the *Jus Decretalium* of Wernz which can be thus instantly switched on should the canon in question prove to be one of the capita in the Decretals of Gregory IX.

Equally, if not more, important are the *Fontes* which furnish us with the authentic interpretation of incorporated canons or parts of canons. Authentic interpretation, as Ferrini has well noted,[1] can hardly be called interpretation in the proper sense of the word. Such an interpretation, whether emanating from the legislator or from a juridically established custom, constitutes a norm of objective law. Its binding force gives us a sense of security which the finest juridical reasoning fails to produce. To clinch the argument in favor of the *Fontes* we need only add that the authentic interpretation emanating from the Roman Pontiffs, General Councils, and the Roman Curia, to be found therein, cover eighteen hundred years of Church legislation.

Within the second category may be ranged: (a) *Fontes* only implicitly contained in the canons of the new Code; (b) *Fontes* presenting juridical concepts of crime or determinations of penalties not contained in the *Codex*; (c) *Fontes* embodying "decisions formaliter particulares" of the S. Congregations.

[1] *Pandette*, chap. III, 20.

To retrench a useless repetition of proposing or solving difficulties already proposed and solved, the *Fontes* in many instances relate to matter only implicitly connected with the canon to which they are linked. No law can provide for every contingency, or, to put it in the elegant language of Salvius Julianus, "neque leges neque senatus consulta ita scribi possunt, ut omnes casus qui quandoque inciderint comprehendantur, sed sufficit ea quae plerumque accidunt contineri" (D. 1, 3, 10). The legislator or his legitimate substitute will be called on to solve doubts and unforeseen difficulties. By recording these solutions the *Fontes* will do away with useless repetitions. As a practical instance we may select canon 814, which requires the admixture of a very small quantity of water in the Holy Sacrifice of the Mass. A priest suffering from kidney or stomach trouble may have some scruples regarding the use of mineral water distinctly acid in taste such as the "aqua acetosa" of Rome; or again he may have no scruples in using water rendered mineral by chemical synthesis. A decision to that effect will be readily found in the *Fontes*[2] without turning to the *Acta S. Sedis*, Vol. 37, p. 238, where it originally appeared. The Italian idiom used in that decision should prove no hindrance; for the unofficial and perhaps somewhat inelegant Latin rubric under which it appears, is clear, and to the point: "In Missa adhiberi licet aqua naturalis potabilis quamvis acidula, gassosa, aut alcalina".

Fontes relating to penal legislation often reproduce definitions of crimes and descriptions of penalties either not contained in the new Code or not fully in accord with its provisions. The importance of such *Fontes* can hardly be overestimated. Before a legitimate superior proceeds to mete out punishments he must be positively certain that a crime within the meaning of the law has been committed. He must furthermore ascertain the nature and the gravity of the offence. This is far from easy, and the conscientious superior might well exclaim with the royal prophet: "Delicta quis intelligit?" Even the descriptons of penaltes no longer in force will guide the superior toward a just and equitable apportionment of penalties, not only as to different offences but also as to different degrees of the same offence.

[2] S. C. S. Off., ep. 11 aug. 1904.

Then, again, canons, like 2222, which allow a considerable latitude to the discretion of the superior in the application of penalties, would seem to require the demarcation of some limits within which the judicial discretion of the superior may safely range in adapting the punishment to the aggravating, palliating or extrinsic circumstances of each case. Even the limited discretion which canon 2223 accords to the superior to temper the severity of a determined penalty whose application is enjoined by law, is in need of the precedents supplied by the *Fontes*. To the student of this branch of Church legislation the *Fontes* are invaluable by reason of the historical data they supply. These will enable him to trace the evolution and determine the trend of penal legislation in the Church, and thus to acquire that finer and deeper juridical sense and judgment which a complete historical study of a juridical institution can alone bestow.

Lastly, the *Fontes* will include particular decisions of the S. Congregations, such as are contemplated by the third paragraph of canon 17. To determine the relative value of the decisions of the S. Congregations, commentators have aptly reduced them to three classes: (a) formaliter generales; (b) aequipollenter generales; (c) formaliter particulares.[3] The obligatory character of the "formaliter generales", formerly the subject of sharp controversy, is sufficiently vouched for by their substance and form. Decisions given at the instance of particular persons but answering questions generally proposed to the S. Congregation constitute the "aequipollenter generales", which possess binding force whenever they interpret an established law. The third class of decisions, styled "formaliter particulares", are for the most part answers to the usual query: "Quid sit tenedum in casu?" It is obvious that such decisions affect only persons and localities to which they refer, for the trite maxim of human wisdom that "circumstances alter cases", finds here its most appropriate application. But, though devoid of binding force, these decisions are in reality an application of the law by the legislator and as such reveal to us the mind of the lawgiver. By noting the general trend of these particular decisions the student will

[3] Maroto, *Inst. J. C.*, lib. 1, tit. 7, cap. 4.

acquire a fund of ecclesiastical *jurisprudence* in the technical acceptation of the word. Although the Sacred Tribunal of the Rota has the faculty of authentic interpretation in certain particular cases, its decisions relate to judicial matters only and their omission will not impair the usefulness of the *Fontes*.

We can not conclude this more imperfect than brief sketch of the immediate function of the *Fontes* without expressing our conviction that the *Codicis Iuris Canonici Fontes* now in course of publication, facilitating as they do a deeper study of the sacred canons, and accessible to every student and every pastor of souls, are well calculated to awaken and to foster, if not more enthusiastic, at least a more general interest in the sacred study of canon law than has been witnessed in the Church since the age which acclaimed the triumphant entry of the Decretum Magistri.

DOM. BEDE HORSAK, O.S.B.

Rome, Italy.

DEVOTION TO THE BLESSED EUCHARIST.

At the request of the Cardinal Penitentiary Orestes Giorgi, the Sovereign Pontiff grants a special Indulgence of three hundred days to those who, on entering a Catholic church, immediately go to the altar where the Blessed Sacrament is reserved, and before performing any other act of devotion, there, with contrite heart, adore the Real Presence for a short time. (See document in the *Analecta* of this issue, p. 68). The thought suggests itself that this apparently spontaneous act on the part of the Holy Father of granting an indulgence is intended to counteract the tendency of Catholics to flock to shrines of saints and to concentrate their devotion in prayers and votive offerings of candles and flowers, while neglecting the obvious duty of paying their adoration to the King of Kings who hides under the veil of the Eucharistic Presence in the Tabernacle.

CRITICISM OF THE "MYSTERIUM FIDEI".

To the Editor, THE ECCLESIASTICAL REVIEW.

Father de la Taille is well able to take care of himself, but I wish to offer some observations on the critique of his book which appears in the November number of the REVIEW. Even though the writer of it should have shown the futility of the

argument based on the quoted citations, it would avail him little; for this is only one of many arguments brought forward by the author of *Mysterium Fidei* in support of his thesis.

The writer maintains that "se obtulit immolandum" connotes present action, i. e. immolation. In this he is clearly wrong. The illustration from Abraham's sacrifice of his son but makes against himself. Isaac was not immolated at all, but offered to be immolated. So the action of offering goes before the immolation, which is at a time that is future in respect of that action. The time may be the immediate future or the near future, but always the action of offering precedes the immolation.

When, therefore, did our Lord offer Himself to be immolated on the altar of the Cross? Certainly before He was nailed to it, for the process of nailing was part of the immolation. It was not, then, on the Cross itself that He first made the offering. He did but continue it there. The sweat of blood in the garden, the bloody scourging, the crowning with thorns, the carriage of the cross along the blood-stained road to Calvary, were factors in His Bloody Sacrifice. They formed part of the Action and Passion which coalesced into the Bloody Sacrifice of the New Law. This was begun in the Supper, continued throughout the night of Thursday and the greater part of Friday, finished on Calvary. "For the Passion of the Lord is the Sacrifice that we offer," says St. Cyprian. That which we offer is that which He offered first, and it was not on the Cross He first offered it, for it did not begin there. He first offered it before the sweat of blood in the garden, for that was part of the bloody immolation.

Our Lord said to Pilate: "Thou shouldst have no power over Me had it not been given thee from on high." It must have been already given, for Pilate was then able to pass his iniquitous sentence. It was given in the Last Supper by a solemn covenant which is the New Testament, in the Blood of Christ. There Christ told Judas, "What thou doest do quickly", i. e. "What thou hast already begun to do in that thou hast made up thy mind to do it, carry quickly into effect." Then did Christ give men power to put Him to death; then did He prepare to give His life a ransom for many. It was in the Supper that He made in solemn form His Last Will and Testament, and in due liturgical fashion offered the Sacri-

fice of our Ransom. Before then men sought to take His life, but they could not lay a hand on Him, for that His hour was not come. That hour was when He willed to lay down His life, when He made His Will, when He got Himself ready to die. Others, as a rule and when they act wisely, make their Will before the eve of their death, for that they know not the day nor the hour. He could choose the hour, being the Son of God, in whose power the Father had placed all things.

To sum up, our Lord did not make the formal offering of His Sacrifice until He willed to die. He did not will to die before the Last Supper, for He did not up till then give men power to put Him to death. But in the Last Supper He did give this power, for He bade Judas go and do quickly the treasonable thing which delivered Him into the hands of His enemies. Whence we justly infer that He made the formal offering of His Sacrifice in the Last Supper.

The writer appeals to "the great traditions of the Church." One of these is that Holy Mass continues the Sacrifice of Calvary. When our Lord reclined at table with the Twelve, the Sacrifice of Calvary did not as yet exist. Now, if the Sacrifice offered in the Supper be taken to be simply one with the Mass and other than that of the Cross, two questions arise which clamor for solution. (1) How can that which goes before be the continuation of that which comes after? (2) How can that which does not exist be continued? Of course if our Lord in the Supper was making the formal offering of His Bloody Sacrifice, there is here no difficulty: the Action then begun was finished on Calvary and is continued in the Mass. But if you say that our Lord in the Supper offered a sacrifice other than that of Calvary, the difficulty is there, and I leave to those who uphold that hypothesis the task of solving it.

HEBRONENSIS.

P. S.—On Father Shea's re-presentation of Vasquez's representation theory of the Mass it is obvious to remark that the Mass is not only the representation or image of the Sacrifice of Calvary but is also, as Leo XIII has declared in his Encyclical, *Charitatis Studium*, of 28 July, 1898, "the self-same, though outwardly different". Surely, then, the real reason why the Mass is a sacrifice must be found in its identity with the Sacrifice of Calvary, not in its being an image of it.

THE MASS.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Swaby's article in the November number is another indication that the Mass continues to be a subject of study. Dissatisfaction with various theories evolved in the controversy with Protestants is widespread. I write for the purpose of begging that the renewed interest in the subject be not allowed to degenerate into a party question between Jesuits and Dominicans.

This year I travelled in various countries of Europe and everywhere I sought expressions of opinion on this subject. I found this remarkable fact, that priests and bishops in many countries of four different continents had studied the sacrificial nature of the Mass and had, independently of one another, reached two conclusions: that the explanations given in most of our seminary text books are defective, and that the true explanation is found in the statement that the Last Supper, the Passion, and the death on the Cross are parts of the one redeeming sacrifice, the Last Supper having been the sacerdotal offering of it, and all that followed as a result of that offering having been the immolation. Only a few of those whom I found to have reached this conclusion are Order men.

There is a hint of party spirit in the title of the article, "A New Theory of the Eucharistic Sacrifice", in reference to a book which really sought its foundation in antiquity, and insisted that what we need in this matter is not theory at all, but facts.

It is not open to doubt that the book, *Assertio Septem Sacramentorum*, for which Henry VIII of England received so much praise from the Holy See, presents Catholic teaching at the beginning of the sixteenth century. Here is an extract from it:

"A testament involves in it the death of the testator; therefore has no force or power, nor is in full perfection, till the testator is dead. Wherefore, not only those things which Christ did first at the Supper belong to the Testament (Covenant), but also His oblation on the Cross; for on the Cross He consummated the Sacrifice which He began in the Supper."

Three times at least in this book we find the expression: Christ consummated on the Cross the sacrifice which He began at the Supper, and in the Council of Trent the Archbishop of Cologne also used it. It is a terse way of saying that the sacerdotal offering up of the death on the Cross was made at the Supper.

It is not "a new theory". One of the historical problems suggested by the discussion is this: Why did the Dominicans depart from the teaching of their great leaders of the early sixteenth century, Cardinal Cajetan and Melchior Canus?

EPISCOPUS.

A CANONICAL CLUB?

To the Editor, THE ECCLESIASTICAL REVIEW.

St. Patrick's round-table club may be a peculiar institution, but it will stand investigation and imitation. Every profession has its centres, where leaders and lesser fry meet to discuss problems, in somewhat lighter vein than professors would wish, but practically and usefully. This particular creation of up-to-date clerical life has for its object the exchange of views on current canonical problems.

The rules to be observed in the club are very simple: first, all answers and questions must be briefly stated, and answered to the point; secondly, as the club is, if nothing else, modern, the Code must be used and not misused, whenever possible; and thirdly, every man will be provided with a written copy of the references, which he must verify for himself, so that the club may not become too technical.

In numbers, the club is, as yet, very small, but there are signs of healthy growth in the future. In the hope that other such clubs may be started, the preliminary discussions are presented here.

The usual preliminaries of exchange of greetings always open every meeting. But soon the work of the evening begins, amid the aroma of cigars.

"Your Aunt has sold her old car with the relic in it, Jim?" queried the rector of St. Patrick's.

"Yes, and she got a great price for it," answered Father James, his first assistant.

"But the Code says, relics must not be sold,"[1] continued the rector. "In fact, if it were *insignis*, she could not have it at all".[2]

"O! that need not worry you. It was only a piece of the habit of St. Francis that I got as a student in Rome."

Something was surely going to happen, for the rector laid aside his cigar, and reached for the copy of the Code, which is always kept on the table, during the meeting.

"Even in that case, it must be kept 'debito cum honore pieque'. This certainly means more than putting it in a silver case, attached to the wheel of her car.[3] As rector of the parish, I consider it my duty to see that it is preserved in a fitting place.[4] What is far worse, I heard she sold the car to a Protestant."[5]

The pastor had made his point, and the young assistant bowed accordingly.

"But it is too late to do anything now," he urged. "My aunt will be furious with me when she hears about it. But, I suppose she will try to make up for it, by enrolling all the dead members of the neighborhood in our pious associations."

The second assistant, who had charge of this department at once entered the lists:

"The Code seems to prohibit this also. In fact, no one inferior to the Roman Pontiff can grant indulgences applicable to the dead.[6] Again, it further states specifically 'absentes' may not be ascribed to associations constituted 'ad modum organici'.[7] This matter has certainly worried me a little of late."

Father Tom, pastor of the neighboring parish, now joined in the issue:

"But there we differ. Some authors cite decrees that wholly exclude the dead,[8] or at least seem to do so."

[1] Code, c. 1289, § 1.
[2] Code, c. 1282, § 1, and 1281, § 1.
[3] Code, c. 1282, § 2.
[4] Code, c. 1289, § 2.
[5] Code, c. 1289, § 1.
[6] Code, c. 913, § 2.
[7] Code, c. 693, § 3.
[8] Vermeersch, *Epitome J. C.*, II, no. 693.

The pastor of St. Patrick's was now ready to condemn again:

"I know of others who wholly exclude them, and who wrote after the new Code." [9]

There was a gleam in the first assistant's eye, as he saw his chance of retrieving some of his losses:

"Here again, one must be cautious. Vermeersch, who cites the decrees in question, nevertheless points out that many confraternites have been granted this very privilege, and maintains that where this has been conceded to them thus, they can retain and act on it. In fact, the authors that my respected pastor has in his hands, do not absolutely reject this view . . . "

This member of the club, somewhat deliberately, then decided to read aloud his authorities:

"Yes, here I have the very passage in Prummer . . . 'infantes, et a fortiori mortui' are excluded."

"The next paragraph will show you that he really does not push this view to extremes," responded the supporter of the other view.

The pastor read on:

"'Receptio membrorum fiat ad normam statutorum uniuscuiusque associationis'. I see your opinion is right. Bravo! But what about Blat?"

"There is room for distinction in his view also," said the first assistant.

The pastor picked up his work, and read:

"'Juxta can. 697 constitutis, unde prohibitio haec non urget pro aliis associationibus'. Again, you are right, this shows how careful one has to be in citing authors."

The assistant, who had care of the hospital, and who had looked somewhat bored at the technical nature of this friendly affray, now put forward his difficulties:

"Alright, that is good. But I have some questions that are more practical. Some of our nurses go out on cases in places where they can only go to confession on the last day of November, can they gain the indulgence attached in their church to the Feast of the Immaculate Conception?"

"Why! That is very easy," answered Father Tom. "The Code says that confession can be made during the octave before or after the day."

[9] Blat, *Comm. Textus C. J. C.*, II, no. 781; Prummer, *Manuale*, Q. 269 (Ed. 1922).

"This is hardly accurate," the pastor interjected. "My Code says 'octo dies' before the feast, and within the octave after it. There must be some reason for the use of these different terms. Most authors are content to leave matters as they find them in the Code,[10] but Blat insists that the word 'octave' as used in this canon is not to be taken in the liturgical sense, which includes the day of the feast in the eight days, but as eight full days after the feast.[11] But no author uses the expression, which is not in the Code, within the octave before and after the day of the feast."

"If I knew that you were going to quibble about words," continued the hospital assistant, "I would not have asked the question. But it is interesting to state what the Code says exactly. I have some real difficulties. In my duty in the hospital, oftentimes patients are brought in from accidents, who are apparently dead, and others have been so near death when I have anointed them that I had to use the short formula for Extreme Unction in both sets of cases. Here is the point, must I complete the unctions?"

Our old friend, who had been very busy hunting up some of the old numbers of his favorite theological magazine, came forward to dispute the question with great vigor, but his remarks were not really to the point, so they are omitted.

"Pardon me," the second assistant interrupted. "You know our rule is first to exhaust the matter in the Code. In the instructions on burial, I find that a 'congruum tempus' is to be allowed before burying the body, 'quod satis sit ad omnem prorsus de vero obitu dubitationem tollendam',[12] which gives me ground for thinking that life continues and is possible after apparent death. But that is not the question. The Code says in case of necessity a single unction in a single sense or 'rectius' on the forehead with the briefer form suffices, 'salva obligatione singulas unctiones supplendi, cessante periculo.'"[13]

"That may be quite true," responded the old priest somewhat sharply. "But Lehmkuhl,[14] and the Roman Ritual[15] seem to hold a different opinion."

[10] Vermeersch, *Ep. J. C.*, II, 216; Genicot, *Theo. Mor.*, II, no. 405.
[11] Blat, l. c., III, p. 337.
[12] Code, c. 1213.
[13] Code, c. 947, § 1.
[14] *Theo. Mor.*, II, 718, 3.
[15] *Rit. Rom.* (1913), Tit. V, cap, I, nos. 10, 11, 12.

"There you are again," quickly responded the second assistant, afraid that the old man would insist on quoting at great length authors who lived and died before the Code. "The Code gives the law, and as Lehmkuhl, though a great authority for whom I have the greatest respect, is a private author and wrote before the Code, his opinion must give place to the law. Your objection from the Ritual is somewhat more serious, as the Code says, 'Quare omnes liturgicae leges vim suam retinent, nisi earum aliqua in Codice expresse corrigatur.'[16] But is there really disagreement? All the Ritual says is 'deinde, si adhuc supervivat, dicantur Orationes praetermissae, suo loco positae,' and again 'quod si *dubitet* an vivat adhuc, Unctionem prosequatur, sub conditione pronuntiando formam . . .'[17] The Code simply explains this further, in view of what I have already stated regarding apparent death."

The pastor of St. Patrick's now took up the further treatment of the question:

"You are quite right. Further, the question at issue now between the canonists is no longer the obligation of supplying the unctions, but the time within which this obligation urges. Or, to put it in another form, what length of time will break the moral unity between the unctions? One author says that after one hour the obligation of supplying ceases.[18] But another of great weight, accepting Noldin's view, states 'durante eodem morbo . . . videtur faciendum," after stating that the obligation is absolute."[19]

"But the 'cessante periculo' refers to the periculum mortis?" queried the original questioner.

"By no means," came the answer, quick as a flash, from the former defender of pre-Code views. "Even an old head like mine can see that it is useless anointing one that has recovered or is certainly dead."

"Further," continued the pastor of St. Patrick's, "Vermeersch says that the phrase has obviously reference to the imminent periculum preventing the regular administration of the sacrament."[20]

[16] Ibid., nos. 12 and 10. [17] Code, c. 2.

[18] Genicot-Salmanz, but in Genicot's new edition of his *Theo. Mor.* this view no longer finds place.

[19] Ver., *Ep.*, II, 231.

[20] Vermeersch, *Theo. Mor.* (1923), no. 651; cf. Blat, o. c., III, p. 354.

There was a pause in the meeting of the club to welcome Father Michael, who had been conducting the classes for converts, and so could not attend the first part of the session.

At once, entering into the spirit of the club, he continued:

"I have been thinking of the problem of mixed marriage. It is getting to be of frequent occurrence in the parish. In fact some priests think that it would be perhaps better to let some of the Catholics drift away and get married by the Protestant minister—they would have to struggle so much more for their religion. But their reasons, which I will not dwell on, are I notice due to the neglect of the very prescriptions laid down in the Code, binding the Catholic party and their pastors.[21] In any case, the other course is a clear case of a supposed good coming through a bad means, i. e. the neglect of the Church's laws by the party and the pastor, which all theologians agree is never permitted and is unthinkable."

"Speaking about mixed marriages, I remember a rather curious case," said the old pastor. "I had two parties to be married, one a Catholic, the other 'a person concerning whose baptism we could secure no information.' I wrote to the chancery office, and they sent a dispensation mixtae religionis, although I asked for disparitatis cultus. Then, the day after I married them, the dispensation for which I asked came. Was the marriage valid?"

"Certainly not," replied the first assistant. "The new Code says an essential error invalidates the dispensation."

"But the Code has something more to say on the matter," the old pastor responded. "I looked the matter up at the time. *Ante factum*, I know, some authors say in such a case a dispensation for disparity of cult should be obtained.[22] But *post factum*, the Code says, if the party at the time of the contract of matrimony is commonly held as baptized or the baptism was dubious, 'standum est ad normam can. 1014, pro valore matrimonii, donec *certo* probetur alteram partem *vero non* baptizatam."[23]

"In other words, the marriage is valid in the external forum," continued the speaker, after a pause. "And conse-

[21] Code, canons 1061-1064.

[22] Vermeersch, *Ep.*, II, 321; Vlaming, *Praelectiones J. M.*, I, no. 291 bis.

[23] Code, c. 1070, § 2.

quently I did not have to worry much, as the parties were far away before the second dispensation had arrived."

A neighbor, a dear old blind priest, who happened to be in the neighborhood, and was very anxious to hear the Code discussed, now had his question to ask:

"I have some difficulties for a long time. Perhaps some of you can answer. I am entirely blind, do I always have to have an assistant priest? Again, can I say three Masses on Christmas Day and All Souls?"

"I hope you know that you need a new indult, as you were not 'omnino caecus' when you got the former one from the Congregation of Rites.[24] But now for your questions," said the old pastor. "The Instruction which I refer to says that when you are 'omnino caecus' you must always have an assistant priest, whether the indult says so or not.[25] Again, you can say three Masses on Christmas Day [26] and All Souls." [27]

The late-comer of the evening again raised the question of indulgences:

"I have been instructing my convert classes on indulgences. I would like to know exactly, whether they can follow the prayers mentally when they attend services in the Church?"

"The Code has a special canon on that," said the old pastor. "When one is reciting such prayers with a socius, he can 'aut mente eam prosequi, dum ab alio recitatur." [28]

"O, but there is a special canon for public prayers," interrupted the first assistant, which treats the precise case. When they are orationes publicae, those present in the church 'mentem ac pios sensus ad Deum attollant,' and when they are orationes privatae, it is enough 'ut eas mente recolant signisve effundant vel tantummodo oculis percurrant.'" [29]

The pastor from the country now proposed the last difficulty of the meeting:

"I have several missions in the country, where I give Benediction on the first Sunday of the month. What am I to do with the Blessed Sacrament when I am through?"

[24] Instructio Cong. Rituum, 13 Jan., 1921, *A. A. S.*, XIII, p. 154 sq., I, 3.
[25] Ibid.
[26] Ibid., II, 3.
[27] Ibid., III, 2.
[28] Code, c. 934, § 3.
[29] Code, c. 936.

"You certainly cannot consume it, as the canons forbid this,"[30] suggested the pastor of St. Patrick's.

"Neither can you carry it on your further journey," interrupted the first assistant.[31]

"But you can and must consume it," added the second assistant. "For some authors point out that not even a missionary can take the Blessed Sacrament with him on a journey, as was often wrongly done in the late War.[32] Other theologians say that after the ablutions 'eas sumere debet, sive parvae sint sive magnae,' because they pertain to the same sacrifice. And further, that if the celebrant finds such by accident in the corporal in the sacristy, before he takes the vestments off, he must consume them, and if after he takes the vestments off he will either put them in the tabernacle or leave them for the next priest: if he cannot do either, he must consume them."[33]

"Well, what I did," said the questioner with a smile, "was to tell the servers to remain fasting until after Benediction, and then gave them as Communion."

This then is an account of the first meeting of St. Patrick's Canonical Club.

SEUMAS.

THE IMPEDIMENT OF CLANDESTINITY OF MARRIAGE.

Qu. Was a marriage between a Protestant and a Catholic valid before 1908 in the State of Washington?

Resp. In the postulata of the Bishops of the Third Council of Baltimore[1] the province of Oregon City is listed among the provinces in which the decree *Tametsi* was not in force. A marriage between a Catholic and a baptized Protestant was therefore not invalidated by the impediment of clandestinity before 1908 in the State of Washington; if the Protestant party were unbaptized, the marriage would be invalid by reason of the impediment of disparity of worship.

[30] Code, c. 858, § 1.
[31] Code, c. 1265, par. 3.
[32] Ver., *Ep.*, II, 590.
[33] Genicot, *Theo. Mor.* (1923), no. 184 bis (vi).
[1] *Acta et Decreta*—Conc. Balt. III—civ.

THE LIGHTING OF ALTAR CANDLES.

An English priest has put up a diagram in his sacristy to indicate

How to light the Candles:

Gospel 6 — 5 — 4 ✠ 1 — 2 — 3 Epistle

How to extinguish the Candles

Gospel 1 — 2 — 3 ✠ 6 — 5 — 4 Epistle

Two acolytes divide the action, observing the same order.

BLESSING OF STEARIC CANDLES ON CANDLEMAS DAY.

Qu. I have always insisted on having only pure wax candles on the altar where the Blessed Sacrament is kept, as at Mass, Benediction, and Forty Hours' Prayer. These candles are regularly blessed at the Mass on the feast of the Purification. For devotional purposes I keep another grade of candles, stearic or parafine, to be used at the shrines and in administering the sacraments, such as Baptism or Extreme Unction and Viaticum, when candles are prescribed to be used.

This year I left the ordering of candles to one of my assistants and found that he had engaged a mixed lot, some pure wax, as he explains, for Mass; others of an inferior quality for devotional ornament at Benediction, Forty Hours', and for the side altars, over and above the two for Mass.

The question is: Can we bless the whole lot simultaneously on Candlemas Day or must we separate them for distinct blessings?

Resp. The liturgical Blessing at the Mass of Candlemas Day assumes that the material of the candles to be blessed is pure wax. So it is indicated by the prayers:

> "Holy Lord, Father Almighty, Eternal God, who by Thy command didst cause this liquid to become perfect wax by the labor of the bees," etc. "vouchsafe to bless and hallow these candles for the service of men," etc.

The Ritual provides another formula for blessing candles outside the Mass on the feast of the Purification, in which there is no mention of the material. Candles of other matter but wax may be properly blessed by that form.

For the administration of the Sacraments wax is in some cases prescribed, as in administering Extreme Unction. Here the rubrics state: "Sacerdos parari curet *ceream* item can-

delam." St. Charles in the *Acta Mediol. Conc. Prov. V* interprets the prescription to extend to the administration of Viaticum also. In administering Baptism a "lampas ardens" is simply prescribed, which includes any kind of light symbolizing the Christian life. In general it may be said that the candle was introduced into the liturgy to express the consuming of life for the honor of God on the part of those who offer. The quality of the material attests the worth of both the holocaust and the offerer whom it represents.

MIXED MARRIAGES.

Qu. 1. In a case where a mixed marriage is to be performed by a priest and the Catholic party does not belong to his parish, from whom should the dispensation be secured and by whom should the application be made?

2. When a mixed marriage has been already contracted outside the Church, is the non-Catholic party still bound to make the promises?

3. Is it a reserved sin if a Catholic marries a Protestant before a Protestant minister?

Resp. 1. A bishop may grant dispensations only to those who are under his jurisdiction. In the case of matrimony he may grant dispensations to those who are his subjects by reason of domicile, quasi-domicile, or thirty-days residence whether they are in his territory or not. The old clausula "intra limites suae dioecesis" has been expunged. The dispensation in a mixed marriage should therefore be secured from the bishop to whom the Catholic party is subject under any one of these titles. The bishop granting the dispensation will in turn notify the bishop of the diocese in which the dispensation is to be applied (canon 1055). If the Catholic party is a "vagus", the local bishop will grant the required dispensation. Theoretically the individual who needs the dispensation should apply for it. As this is not easy for those who are unacquainted with the proper procedure, the application is generally made by the pastor or his delegate. In the case cited, in the lack of definite legislation, we must rely on clerical "urbanitas". If the priest who is to perform the ceremony does so at the request of the "proprius parochus", it is reasonable that the latter should secure the necessary dispensation. If the marriage is

to be performed "ex justa causa" without the permission of the "proprius parochus", the priest who intends to perform the marriage should also undertake the necessary preliminaries.

2. A marriage contracted outside the Church between a Catholic and a baptized Protestant is invalid because it is not contracted in the form prescribed by the Church in canon 1094 and canon 1099 § 2. To revalidate it marriage must be contracted anew and the impediment must be removed by dispensation with the necessary reasons and guarantees. "Any defect originally present must be supplied, and whatever is necessary to contract a marriage is also regularly necessary to revalidate it, as revalidation *per se* is merely a new celebration of marriage." (Chelodi—164.) To revalidate a mixed marriage, therefore, the guarantees are always necessary and must be demanded even at the point of death (canon 1043).

3. A Catholic who attempts to contract marriage before a Protestant minister, in his religious capacity, countenances heresy, and commits a grave sin. To this sin a censure reserved to the Ordinary has been attached by canon 2319 § 1. (For a discussion of the legislation before the promulgation of the Code, cf. Wernz, *Jus Decretalium*, IV, 588—42.)

ST. NAZARIUS, ST. NAZARIA, NAZARENA AND NAZARITA.

Qu. One meets quite unusual names among religious. Of those which suggest the idea of Nazareth, are Nazarius, Nazaria, Nazarita, and Nazarena. St. Nazarius I find among the monks of the West. But the others I cannot trace in the Roman Martyrology. There is an Irish saint, Nazair o Leith of Tallaght, in the local calendar (Kelly) of Ireland. But that doesn't explain the matter. Can you throw any light on the subject?

Resp. The Bollandists mention nine canonized saints of the name Nazarius, most of them among the early martyrs, especially in Milan where the name appears to have been common. Two are Roman martyrs, one a bishop of Istria, another a Benedictine of Cusa in Catalonia.

There is also a St. Nazaria, reputed companion of St. Ursula (21 October).

The Tertian religious of St. Francis honor a nun Nazarena Villana who died in the odor of sanctity at Florence.

All these names, including Nazarita, appear to derive from Nazareth which was also called by the Greek form Nazara (the modern Nasira of the Arabs). *Nazar*, a Hebrew word meaning to *consecrate*, suggests the idea of one whose life is consecrated, a religious. But it also allows the interpretation of "born at, or coming from Nazareth"; likewise of "belonging to Nazareth".

Our Lord is called *Nazarénus*, which is translated "of Nazareth" in English versions of the New Testament. Accordingly we may interpret the various names as containing the thought that a religious called Nazarius, or Nazaria, or Nazarena, or Nazarita, is, by a new consecration, reborn to the service of Christ, the Nazarene. Nazareth is the school where our Lord, under the care of Our Blessed Lady and the teaching or apprenticeship to St. Joseph, made cradles and crosses for His new-born children and followers.

POSITION IN RECITING THE ANGELUS.

Qu. Kindly answer the following through the REVIEW:

1. We have Benediction of the Most Blessed Sacrament every evening almost in our institution. After Benediction, I recite the Angelus on five evenings kneeling on both knees throughout. On Saturday and Sunday I stand. Now, on Saturday and Sunday evenings some people make a genuflexion on one knee at "Et Verbum caro factum est", but I, the celebrant of the Benediction, do not. Am I justified in telling the people to do as I do?

2. Is there any truth in this that in order to gain the indulgences of the Angelus, we must kneel on both knees from Monday morning till Saturday noon exclusive, and stand from Saturday noon till Sunday evening inclusive, but that we may gain the indulgences anyway if we recite the Angelus standing or even sitting from Monday morning till Saturday noon exclusive, providing we kneel on one knee at "Et Verbum caro factum est"?

J. C. R.

Resp. 1. The genuflexion on one knee at the "Et Verbum Caro factum est" in the recitation of the Angelus is a devout habit approved by long custom, which it would seem unwise to disturb or correct unless there are special reasons for urging uniformity in a public service. In that case the matter is to be explained, with the understanding that the genuflexion is quite

proper when we recite the prayer alone or with those who have a like custom.

2. On Saturday evening, and throughout Sunday, the Angelus is said standing (Benedict XIV, 20 April, 1742). During Lent we also stand at the Angelus *at noon*, because the fast shifts the Vesper Office to noon, i. e. before the principal meal to be taken in the evening. The gaining of the indulgence does not depend on this observance whenever there is any reasonable cause for setting it aside. Error, ignorance of the prescribed mode, weakness or illness, would seem to come under this category of reasonable cause. In such matters it is wiser to propose than to exact conformity.

During Eastertide we stand when reciting the "Salve Regina", to Saturday noon (inclusive) before Trinity Sunday. But those who do not know the prayer gain the indulgences by reciting five Ave Marias (*Acta S. Sedis*, XVI, 555).

APPLICATION FOR PERMISSION TO CELEBRATE MASS AT SEA.

(Official.)

The Apostolic Delegation at Washington requests us through its secretary to make officially known through the REVIEW that

> "Application for permission to celebrate Holy Mass at sea should be approved before being sent to the Delegation.
>
> "The application of a secular priest should have the approval of his proper diocesan Curia; that of a Religious the approval of his Religious Superior; and that of a priest visiting the United States the approval of the Curia of the place from which he applies.
>
> "Applications for this permission ought to be sent to the Delegation in good time; and those sent by telephone or telegraph will not be honored."

Criticisms and Notes.

THE PASTOR ACCORDING TO THE NEW CODE OF CANON LAW. By the Rev. P. Chas. Augustine, O.S.B., D.D., author of "A Commentary on the New Code of Canon Law", etc. B. Herder Book Co., St. Louis, Mo., and London. 1923. Pp. 327.

The best thing that P. Augustine has done in his exposition of the New Code of Canon Law is this modest but handy volume for the direction of pastors. To have the Code interpreted in the vernacular is in itself a notable help to the average American priest, and it has undoubtedly cost the author of the eight volumes that make up his series much labor. But the fact that it prepares the way for a direct application of the widely scattered precepts of the Code to the work of the missionary priest who enjoys the canonical status of "parochus", and of his coadjutors, is by far the most fruitful result of the labor. The work is thus not only digested but made to be appreciated by those many priests who may not, for one cause or another, devote time and industry to continuous and systematic theological study while engaged in pastoral services.

Father Augustine introduces his subject by explaining the extent and import of the new Code. It is necessary that we who are engaged in the priestly ministry recognize the force and binding power of law; that we distinguish what is legitimate in customs; what is the meaning and extent of privileges and dispensations in their relation to the general law. With this basis cleared the author discusses the status of our clergy; the claims of nativity, domicile or adoption to rightful ordination; the obligations attached to the same and to the exercise of the pastoral function. This entails duties and privileges, an appreciation of the mutual relations of pastor, curate and their common superior, the Ordinary. Due attention is given to the position of Religious as a distinct organism of the local churches, and to the conditions of the laity under spiritual jurisdiction. The next division of the volume is devoted to administration, the sacraments and liturgical worship, preaching, teaching and the direction of temporalities as means to spiritual service. The final chapters treat of the ecclesiastical forum, trials for delinquency, of contentious jurisdiction and violations of rights, including the interpretation of the Penal Code within the Church. The topics and their treatment sufficiently indicate the importance and usefulness of the volume to the individual priest.

THE GOSPEL ACCORDING TO ST. JOHN, with Introduction and Annotations by Madame Cecilia, Religious of St. Andrew's Convent, Streatham. Benziger Brothers, New York, Cincinnati, Chicago. 1923. Pp. xiv—438.

Of the numerous excellent Catholic Scripture manuals published within recent years in England to prepare students for examinations in New Testament literature, we hold, after various practical tests, that none is superior to, if any can reach, the level of practical utility for the average cleric and the cultured layman, that belongs to Madame Cecilia's handbooks, as demonstrated in her expositions of the Gospels and Acts. It is the fashion in our day to judge such books by the standard of higher criticism. Students are frequently introduced to discussions of historical and textual criticism who have not yet mastered the contents and analysis of the text itself. It is as if a student of architecture were to begin his course by a critical examination of the different styles, their defects in relation to each other, without the previous fundamental instruction about the art and science of construction or the uses of building and material.

Madame Cecilia in compiling this series of manuals for Catholic students in the English and Irish colleges who are preparing for the Local and Higher Examinations set by the Universities, does not make the mistake of taking for granted what the student of the Gospel must know before he can enter on the field of critical exegesis. Hence her books have been found admirable helps to meditation on the Gospels and to preaching. Withal there is no lack of the academic element. The author shows full familiarity with the problems of criticism, the historical and archeological features that help us to understand the Gospel story.

Hitherto she has dealt with the synoptics. But St. John's Gospel stands apart. It represents the theology of the evangelical message, whereas the three other writers of the Gospel deal with the history and sayings of Christ during His apostolic ministry, chiefly in Galilee. In the general apportioning of the work of exposition the author follows here the method adopted in her previous work on the synoptics. The first part gives us the early testimony to the existence of the text, the character of the writer, the sources whence he drew his material, his peculiar features as a writer. Then follows an analysis of the Gospel itself which leads us into the text, Latin and collateral English, with explanatory notes throughout. Of special value are the "Additional Notes" at the end of the volume in which historical, theological and local topics are discussed to throw light upon the text and its connexions.

This is the positive side of the study of St. John's Gospel. Another volume is reserved to deal with the various attacks ancient and modern against the Gospel. From the way the author has treated the problems that concern the credentials of the evangelical writers and the exegesis of critics, in her other volumes, we anticipate an equally satisfactory result. The whole series commends itself as meeting the modern Bible student's need and desire, unless he is a specialist and wants no such helps.

PREACHING MADE EASY. By the Rev. Thomas Flynn, author of "The Master's Word". New York, Cincinnati, Chicago: Benziger Brothers. 1923. Pp. 211.

"Preaching made easy" does not here mean that a priest may dispense with the trouble that arises from careful preparation of his sermons and addresses to the people. A man who is full of his subject; thinks habitually about it; has an enthusiastic zeal for communicating it so that others may understand, love and imitate it, is apt to be a good preacher by force of his intelligent convictions. But the priest who is not a saint in the sense in which St. Paul, St. Francis Xavier, the Curé of Ars were preachers, is sure to leave the impression of sounding brass and tinkling cymbal, whatever his natural flow of thought and speech, unless he gives care and labor to his preparation for speaking from the altar or pulpit. Yet this preparation need not be a disagreeable task which one undertakes with a certain repugnance or a sense of laboriousness. It may become a real and recreating pleasure, like painting and poetry are to the artist who has the secret of his profession. "Labor ipse vôluptas" applies to the pastoral work of preaching as to any other sphere of activity.

Father Flynn's purpose is to remove the notion that preparation as a part of constant preaching is a difficult and irksome thing. Although it entails work, the work itself may become an habitual joy to the doer as well as to the hearer. He sets out to formulate certain principles, the conviction of which begets an attitude of mind that facilitates search for the right material, as well as the realization of its purpose. His next aim is to direct us in practical forms and methods by which we adapt our material to certain occasions and opportunities. His last aim is to indicate the essential qualities of effective delivery. Throughout, the reader is warned against certain defects in choice, composition, actual speaking.

We should add that the book is a reader rather than a didactic presentation that might serve in the class room, so as to be retained in the form of organic articles that fix the matter in the memory.

But the priest actually engaged in preaching will find the book a good counsellor, one who gives his experiences, effective precepts, and useful suggestions. What the untrained preacher still needs in these times is something that bridges him over the chasm between the precepts of the class manual in homiletics, and the traditional exposition in lecture form that advises him how to attain perfection in the art. Monsignor Henry has recently shown a way, both attractive and eminently practical, which appears to answer the need. We trust that his teaching, though of a new fashion, will be made available in book form at an early date to the clerical student and to the preacher who desires to improve.

THE ROMAN MISSAL. Latin and English. Agreeable with the Vatican Typical, and containing the Additional Masses used in English-speaking Countries and those for the Greater Feasts of the Principal Religious Orders. St. Louis, Mo.: B. Herder Book Co. Pp. lxii—1179.

This is the English edition of the Burns, Oates and Washbourne Mass Book, published last year, which received much praise for its being a handy, accurate, and well-printed guide in the daily and chief liturgical services of the Catholic Church. The Herder Book Co. has undertaken to make it better known among us, and we heartily recommend it to the clergy and those under their direction who wish to be led to a more intimate familiarity with the genius and devotion of the central act of our holy religion. Whilst Catholics accept as the distinctive mark of their active membership in the true Church of Christ, apart from their initiation through Baptism and Confirmation, a full participation in the fruits of the Redemption by the offering of and attendance at the Mass, they not infrequently make that offering and attendance a perfunctory service without the essential quality of true and fruitful worship. And the cause of this merely mechanical service is due to lack of understanding of the inner significance of the act and of the ceremonial that encompasses it. The sole antidote to this lack of devotional interest is instruction. Unfortunately our pastoral clergy in America finds itself commonly engrossed in making their flocks understand the need of money for the upbuilding of the material church and thus lose time and intelligent energy for the more essential courses of instruction about liturgical values. People are supposed to know these things because they were taught in school and in proximate preparation for the reception of the earlier sacraments. As a matter of fact, the mechanical attendance at Mass is manifest everywhere and proves the want of understanding, which is at times shared by the priest himself who celebrates in a perfunctory way.

There have always been at hand means to inform ourselves about the meaning and importance of the Mass and its daily liturgical presentation. These means were more effective on the whole before the art of printing was invented; for it lessened the effort at scenic and dramatic presentation by which the Holy Mysteries were interpreted to the common people through a pictorial *Biblia Pauperum*. Since then the ponderous missal, or the partial interpretations which we find in commodious translations and manuals of piety, have served as a substitute to guide our devotion at Mass. But a missal that answered all our fastidious and at the same time our devotional demands when we are not actually celebrating the Mass has still been a desideratum. The present volume comes as near to our ideal as we can well conceive the art of bookmaking to bring it. At the same time it lifts us closer to an intelligent understanding of the importance and the nature of the Holy Sacrifice, in the way in which the Church introduces it to the eye, the touch, the mind and heart of man, than the other manuals of which we know.

The introduction to the convenient little volume, by the late Dr. Adrian Fortescue, is a masterpiece of definition and exposition, despite the difficulties that beset the theologian to explain the precise character of the sacrificial act. "The holy Eucharist is a true sacrifice, the same sacrifice as that of the cross—the same victim, the same offering High Priest. It adds nothing to that one sacrifice offered once for all; it is that sacrifice. The victim, our Lord, was slain once only on the cross; that can never be repeated. The Eucharist then is not a repetition; it is a continuation of the same act of oblation. Yet it is not a mere memory; it is itself a sacrifice complete. As such it has always been the supreme act of Christian worship." We are told how the liturgy of the Mass developed in the course of the ages and how we may enter into the present-day act in a most attractive way. Thus the "Guide to the Use of the Missal" becomes a true help to devotion. All that the body content of the missal offers daily speaks to mind and heart alike.

LEHRBUCH DER EXPERIMENTELLEN PSYCHOLOGIE. Von Joseph Frobes, S.J., Professor der Philosophie an der philosophisch-theologischen Lehranstalt zu Valkenburg. Mit 64 Textfiguren und einer farbigen Tafel. Erster Band. Zweite und dritte, umgearbeitete Auflage. 3 = 6 Tausend. Freiburg im Breisgau, Herder & Co. G. m. b. H. Verlagsbuchandlung. Pp. xxviii—630.

Quite recently attention was called in these pages to the policy of making haste slowly. An illustration of such a procedure was pointed to in the initial volume of P. Boulliaye's *Etude Comparée*

des Religions. This work shows plainly that if Catholic scholars come late on a field which has been worked long and intensively by their non-Catholic brethren, when they do arrive they produce results which both as regards knowledge of the facts involved and critical interpretation thereof surpass the productions of workers who rushed upon the ground inadequately informed and unskilled in the handling of the tools and the materials. A careful study of the book just mentioned in comparison with the immense non-Catholic literature on the comparative history of religions will, we think, fully sustain this judgment.

Another illustration of the wisdom of the slow-haste policy will be found in the present treatise on *Experimental Psychology.* The author entitles the work a "text book", a manual of instruction. The appellation may be taken as a tribute to his modesty. Strictly speaking, it is an elaborate treatise, since the volume at hand alone comprises over six hundred closely-packed pages, and is nevertheless limited to the cognitive sense processes. The second volume, which will deal with the sense appetitional and the volitional activities, is at present undergoing revision preparatory to the third edition.

Catholic philosophers and psychologists have, as everybody knows, been slow to issue books on experimental psychology. Outside of F. Gruender's *Introductory Course in Experimental Psychology,* Vol. 1, Fr. Barrett's *Motivation Tracts* and a few other similar publications, we have practically nothing in English. In French there is, besides some of the Louvain publications, the clear-cut and critical *Éléments de Psychologie Expérimentale* by Fr. de la Vaissière, S.J. Considerable material on the subject is to be found here and there in the various European Catholic periodical literature. On the other hand, for the past three-quarters of a century since the earliest developments of laboratory psychology, the printing press in America, England and throughout the Continent has been busy pouring forth an incessant stream of all sorts of books and brochures devoted to psychology as a natural science, and as professedly divorced from any alliance with metaphysics. During all these years Catholic students have been looking for a thorough, up-to-date treatment of experimental psychology; one that should comprise the ascertained results of the ceaseless and intense labor devoted to the subject by an army of investigators and be at the same time consonant with the sound philosophical principles that should underlie and at least virtually control experimental methods and procedure in every science that has man for its subject.

It is a matter for congratulation that the long-desired work has arrived at last and that it comes as close to the ideal looked for as could reasonably be expected. There is no portion of the field upon

which such pioneer workers as Wundt, Fechner, and Weber in Germany, and such diligent and capable American investigators as Ladd, James, Titchener, Baldwin and their colaborers have been engaged, that is not searched with wide experience, and with great skill and industry by the present Jesuit professor. From a merely empirical point of view the treatise is as thoroughly analytical, critical and abreast of modern methods as any work of its kind done by Wundt, the pioneer German, down to Titchener, his American disciple and translator; while of course it is implicitly controlled by philosophical principles which no experimental methods can change or weaken—a control that is missing from the prevailing literature of psychology.

Sensation (*Empfindung*), sense-perception (*Wahnehmung*), psycho-physics, the associational processes — these are the outstanding topics. Under the first we find a thorough analysis of sense experience in general on its objective, physical, and psychical sides; and of each of the groups of sense phenomena, especially the visual, auditory, olfactory, gustatory and tactile, temperature, pressure, dynamic, static, organic sensations. Under the heading perception (*Wahrnehmung*) the complex phenomena of internal representation (*Vorstellung*), imaging in its multiple types and aspects—including hallucination and other abnormal forms — are minutely analyzed. The extremely difficult subjects, tone-complexus, spatial percepts obtained through sight and touch, and the elusive state of time-perception, are dissected with skill and precision. Even the thought processes, including the functions of comparison (which one might expect to be taken up in the next volume under the intellectual activities) are here considered—under their purely experimental aspects, of course.

Under psycho-physics there is an elaborate treatment of the method to be followed in the study of the interplay of mind and body; and the much debated question regarding the truth and the value of the Fechner-Weber law of psychical measurements (a subject which has taken on some fresh applications in the recent psychological testings of soldiers, and school children), is critically discussed.

The concluding section on associational groupings and laws contains a study of the psychical processes that constitute the actual inner drama of every person's waking life; indeed his sleep and dream life as well. What are the conditions and sequences that give rise to and sustain the continuous performance? The answer to this large question is interesting not only to the psychologist but to parents and teachers, to all who are concerned about the education of children or indeed the regulation of any mind and soul, their own included.

So run the main lines upon which this elaborate work is built. The wealth of materials that fills them out, the keen dissecting processes to which it is subjected, the masterly skill with which the elements are disposed and bound together, the critical sifting of opinions and theories—these more intimate points of view cannot be here dwelt upon. The student interested in them will consult the book itself. When the second volume comes to hand we shall be able better to estimate the value of the work as a whole: for we shall there see how experimental methods can be applied to the higher and specifically human forms of consciousness. A work of such magnitude and importance will most likely find a translator. If it does, let us hope that whoever undertakes the difficult task will know thoroughly not only the two languages involved but likewise be familiar with the subject matter. These very obvious requirements are by no means always possessed by translators.

LE POINT DE DEPART DE LA METAPHYSIQUE. Leçons sur le Developpement Historique et Théorique du Problème de la Connaissance par J. Maréchal, S.J., Docteur en Sciences, Professeur de Philosophie au Collège Philosophique et Théologique de la Compagnie de Jésus à Louvain, Cahier III, La Critique de Kant, pp. 258. Charles Beyaert, Editeur, 6 Rue Notre Dame, Bruges, Belgique. Librairie Felix Alcan, 108 Boulevard St. Germain Paris (VI).

In the notice of P. Renard de la Bouillaye's *Etudes Comparée des Religions* which appeared in the August number of the REVIEW something was said on the attitude of Catholic scholars toward the (comparatively) new sciences which from time to time appear in the intellectual firmament. It was noted that, if Catholic writers seem to arrive belated on the new field, they bring with them such rich accumulations of prolonged research that their readers may well be contented for having waited in patience. This we saw was fully verified in the work on the comparative studies of religions. The same observation holds good in regard to the science of Epistemology. In what sense that science can and should be called new, it would take too long to explain here. Suffice it to say that "the Science of Knowledge" as a distinct branch of the philosophical organism had no place in medieval Philosophy. As scientific apologetics was occasioned, if not caused, by the modern revolt against the Church's Theology, so epistemology was born of the Baconian and the Cartesian reaction against the Aristotelian-Christian Philosophy. The empiricist movement, resulting from the so-called Baconian method and flowing through Locke's Sensism and Hume's Scepticism, conjoined with the stream of apriori Subjectivism, spring-

ing from the Cartesian method and flowing through the Leibniz-Wolfian Rationalism, issued in the Kantian philosophy. From Kant the two opposing streams again diverge and gradually return to parallel courses, which have since continued to advance more or less in the same relationship, with here and there a commingling of their effluents. From the days of Bacon and Descartes Epistemology has led a life so disorderly and discontinuous as hardly to deserve the name of science. With Kant it seems to take on a thoroughly ordered structure and balance. But it was soon seen to be but a stucco fabric unfitted to withstand the storms of criticism. Although the Kantian Epistemology never crumbled to ruins and has always with its admirers maintained a certain impressiveness, nevertheless it has continually required remodeling and repairing, while from manifold fragments detached from the main structure numerous independent edifices have been reared alike by disciples and by adversaries of the Königberg philosopher. Most of what passes as philosophy outside Catholic school is absorbed in Epistemology and a large part of this latter is taken up with the Kantian opinions. In Catholic schools Epistemology is identical with Material Logic or Critics, Criteriology, supplemented by the portions of Psychology that treat of the cognitive faculties. In quite recent times several important contributions have appeared from Catholic writers, notably Dr. Coffey's *Epistemology* (Longmans, 2 vols.), and Dr. Vance's *Reality and Truth* (Longmans).

The present work by the learned Jesuit professor at the Louvain scholasticate, may be said to take a high, indeed an almost unique, place in the progress of the "new science". Like the *Studies of Religions* above referred to, these monographs on Epistemology break new ground in a field of inquiry that may itself be called relatively new. The REVIEW has already taken account of the two preceding sections of the work. The present, the third, portion is in some respects the most important. Kant stands as a watershed or rather as a mountain lake in the history of modern philosophy. All antecedent streams of thought flow toward him and discharge themselves in his capacious bounds. From him flow all the rivers that course through the province of modern speculation. True to his historical method, Professor Maréchal indicates first the factors and agencies, domestic, scholastic, historical, that gave shape to Kant's mind and determined his point of view. Of the latter category the first influence was due to the Leibnitz-Wolfian Philosophy. From this Kant derived his rationalistic and apriori synthetic tendency. The second influence sprang from the sceptical reaction of Hume to Berkeley's idealism, which reaction taken up by Kant resulted in the analytical and critical temper which latter, conjoined with the for-

mer, eventuated first in the *Critique of Pure Reason,* his *chef d'œuvre,* and then consecutively in the *Transcendental Æsthetic,* the *Analytic of the Concept and the Judgment;* and the rest. Each of these departments of the Kantian system is thoroughly expounded and discriminatively criticized in the volume at hand.

The object of the entire work whereof the present *cahier* constitutes the third department, is to show that, although Epistemology inevitably demands an objective Metaphysics, his analysis and synthesis of the cognitive processes led Kant to a denial of the possibility of all scientific Metaphysics. The real, the noumenal world, he held, is known not by intellect but must be accepted as a postulate of the practical reason, the will. The next stage in the present author's program would be to show how Kant's negation of intellectual objectivity led necessarily to the various forms of subjective idealism proposed by his successors, Fichte, Schelling, and Hegel. The establishing of this conclusion is assigned to *cahier IV.* But since the historical exposition of Kantism postulates, from a doctrinal point of view, the system whereby it can be justly estimated, the scholastic or Thomistic theory of Knowledge, Père Maréchal has decided to transpose the order of the series and to issue next not the fourth but the fifth *cahier,* which is entitled *Le Thomisme devant la Philosophie Critique.* In this section he proposes to outline an Epistemology based on the principles laid down by Aristotle and St. Thomas. The objectiveness of the latter will thus be placed in immediate contrast with the subjectiveness of Kant's idealism, and the student enabled to estimate the grounds upon which a reasoned-out choice between the two systems is based.

Literary Chat

Under the title *The Twenty-four Fundamental Theses of Official Catholic Philosophy,* the University Press, Notre Dame, Indiana, issues a pamphlet containing a reprint from the *Homilectic and Pastoral Review* of an article bearing the same title. The said twenty-four theses in Latin were presented to the S. Congregation of Studies by certain professors in Italy for examination with the view of having the Congregation decide whether or not the theses in question contain the teaching of Saint Thomas and are therefore in harmony with the doctrine which the Holy See requires to be taught in Catholic institutions. The Sacred Congregation, after duly examining the theses and submitting them to the Holy Father, at the command of His Holiness, replied that "they clearly contain the principles and major propositions of the Holy Doctor" (*Acta Ap. Sedis,* August, 1914). Fr. Peter Lumbreras, O.P., has translated the theses into English and they together with a brief comment on each are published in the article and pamphlet mentioned above. The booklet therefore offers a handy summary of Thomistic principles which students who prefer English to Latin will find useful.

Pius X in his memorable Encyclical *Pascendi* declares: "Let it be clearly

understood above all things that the scholastic philosophy we prescribe is *chiefly* [our italics] that which the Angelic Doctor has bequested [bequeathed] to us." Having thus quoted Pius X, the writer of the above pamphlet concludes his article thus: "By scholastic philosophy the Church understands not only *chiefly* but *exclusively* [our italics] the philosophy of St. Thomas". Notice, the supreme Master says "chiefly"; the pupil says "not only chiefly, but exclusively". Which is right?

Again, Pius X declares: "When we set St. Thomas up as the leader of scholastic philosophy, we have wished this to be understood *especially* of his principles [italics ours], upon which such a philosophy is established" (*Sacrorum Antistitum*). Surely no Catholic teacher will dare to disobey his Chief by inculcating aught opposed to the "principles" of St. Thomas. And he will readily grant that many of those "principles" are announced in the twenty-four theses; and even that "he must teach those theses" (p. 31). But when commenting on the twenty-fourth thesis ("No created agent exercises any influence on the being of any effect but on account of a motion received from the first cause"), the translator subjoins that that "influence is properly called *physical pre-motion*" [author's italics], he seems to be claiming without just warrant the supreme authority of the Pope for his own personal side of a much debated controversy; a controversy which the Holy See has no intention of settling but which it leaves open to the free discussion of the schools.

Those who have read *Whoopee!* need not be told that Fr. Neil Boyton, S.J., belongs to boys' town. He knows where the lads meet, what they do when they get there, and just about what and how they talk while they are at it. But his fame was forever established when he invented Frank Gaze and sent him to *Cobra Island*—a book of island life without a superior unless it be *Robinson Crusoe* or Stevenson's *Treasure Island*. *Whoopee!* and *Cobra Island* are each a continuous story. The author's recent book, *In God's Country*, is a collection of short stories, and, if the REVIEW will allow the expressive slanginess, Rudyard Kipling, O. Henry, and the rest of the tribe of the shortists, "have nothing on Neil Boyton". Just why the collection is given its title is not explained, nor is it quite patent. Possibly it may be because somewhere out of every one of the stories there shine the rays of a spiritual ideal which is only to be found fully aglow "in God's Country"; in a region that recognizes the Divine dominion. Because they have this recognition at their heart the stories are true to life. Kindly humor, pathos, the tears of sorrow and of joy, faith, love, devotedness, trust—the best feelings of the human soul interplay in these bright and tender experiences and make the book one that ought, while holding the reader's interest, enrich him with worthy ideals and nobler efforts. The book is belated for the holidays, but its bright dress, so becoming to its insides, commends it as a gift token permanently suitable. (New York, Benziger Brothers.)

In connexion with the work on Experimental Psychology reviewed elsewhere in this number notice should be given of an academic dissertation submitted by Father Austin G. Schmidt, S.J., to the faculty of the University of Michigan for the Degree of Doctor of Philosophy. The subject of the dissertation is the effect of objective presentation on the learning and retention of a Latin vocabulary. The book (pp. 192) describes the methods and results of experiments conducted by the author and assistants with sixth and eighth grade boys and girls in public and parish school who were required to study fifty Latin words by objective method, and fifty words by non-objective methods. "The objective method consisted in displaying the objects or performing the actions represented by the words, and in studying from lessons containing illustrations of the objects and actions. The non-objective methods consisted in reading over the vocabularies and in translating sentences of the 'Acus est acuta' type containing the words to be

learned. The objective and non-objective groups did identically the same work except for the introduction of the objects, actions, and illustrations."

Speaking off-hand, most people would probably decide that the objective should be the more effective method. The results, however, of the testings of a total of 4844 pupils do not warrant such a conclusion. "It appears not merely probable, but certain, that nouns and adjectives *as a class* are not helped by objective methods. Some are, but others are not. It is certain that the verbs used in the lessons were as a rule helped by objective methods. It is *probable* that all verbs lending themselves equally well to objective presentation would be helped. But this is true only of learning, not of retention, for the word-count included no tests for deferred recall" (p. 157). But while the objective method did not seem to be the more efficient as regards the learning process, it aroused greater enthusiasm and from this point of view possesses a certain pedagogical value.

Aside from the educational information, the pamphlet contains some points of psychological value, notably in regard to the question whether there is or can be thinking without the aid of mental images, "phantasms"; and also in respect to memorative processes and methods. The book is issued by the Loyola University Press, Chicago.

The Red Vineyard by Father B. J. Murdoch (Torch Press: Cedar Rapids, Iowa) is a volume not easily reviewed because it contains so many phases of deep interest to cleric and pastor as to defy analysis or grouping. We have read numerous war stories by chaplains of the different nationalities engaged in treading the wine-press in "The Red Vineyard" of the late war. None of them has so touched us as this simple yet stirring narrative of the experiences of a Canadian priest who carried the blessings of our holy religion to the hospital, camp and front-line trench, animated by the sole desire to cheer and help. There is humor and pathos, sympathy amid pain, and thoughtful wish to create and diffuse joy for friend and foe.

Chaplain Murdoch relates many a story of interesting meetings with priests, English, Irish, French, Belgian, and German. One day on the Arras front he encountered a "Father Sheehan", a genial Irish soggarth who looked after his boys with more than fatherly care. They had a copy of Canon Sheehan's life in which the chaplain pointed out how the prophetic vision of the Doneraile priest had foreseen not only the throes that awaited dear old Ireland in regaining her freedom, but this very war of the nations, that was to change the map of the world. "Did you know him?" asked the chaplain. "Yes, I knew him. He was my cousin." Ireland has not yet learnt to appreciate the full worth of her best sons. Father Murdoch's fine priestly freedom from a false patriotism will help the recognition of true values in Catholic life amid warfare.

A book that is really reeded — so many books are not needed, and the world would be better without them— is *Teens and Twenties*. It bears the explanatory subtitle, "the art of cultivating character, good manners and cheerfulness", which might seem to suggest a book of etiquette or the pedagogics of propriety. But this were a wrong interpretation. It is really a collection of finely wrought essays which contain the matter of lectures delivered by the writer, Mrs. Chambers, before groups of girls in Catholic institutions throughout the country. The several chapters on good manners, dress, associations, recreations, charities work, and so on, are replete with sound advice, which if taken by our Catholic girls both in school and in society would go far to win for them the respect which it is to be feared many of them are just now losing by their undignified and unwomanly deportment.

The book is issued in a most becoming format by P. J. Kenedy & Sons, New York.

Books Received

MIRROR OF PRIESTS, or a Series of Questions for Examination of Conscience on Ascetic Life and Pastoral Duties, together with some selected Prayers and the Rule of Life for a Secular Priest as laid down by St. Alphonsus. By Father Aurelian of the Blessed Sacrament, O.C.D., M.A., Spiritual Director, Apostolic Seminary of Puthempally. Industrial School Press, Puthempally Seminary, Verapoly P. O., British India. 1923. Pp. xiv—453. Price, $1.00 *postpaid.*

EUCHARISTIC MEDITATIONS. Extracts from Writings and Instructions of Blessed J. M. Vianney. By the Abbé H. Convert, Curé of Ars. Translated by Sister Mary Benvenuta, O.P. Benziger Brothers, New York, Cincinnati, Chicago. 1923. Price, $1.25 *net.*

DEVOTION TO PRECIOUS BLOOD. By the Rev. M. F. Walz, C.PP.S., Rome City, Ind. Pp. 592.

FROM A FRIAR'S CELL. By the Rev. Vincent McNabb, O.P. P. J. Kenedy & Sons, New York. 1923. Pp. 251. Price, $2.10 *postpaid.*

ST. PETER. His Name and His Office. With a Preface by Thomas W. Allies, K.C.S.G. P. J. Kenedy & Sons, New York. 1923. Pp. 290. Price, $3.15 *postpaid.*

THE TRAINING OF THE WILL and Other Essays on Religious Education. By Judith F. Smith. Benziger Brothers, New York, Cincinnati, Chicago. 1923. Pp. 60. Price, $0.40 *net.*

SPIRITUAL MANUAL OR INTERIOR LIFE. By the Rev. Germain Foch, S.J. Translated and adapted from French by an Ursuline Nun of Blackrock, Cork. Benziger Brothers, New York, Cincinnati, Chicago. 1923. Pp. xvi—104. Price, $1.00 *net.*

MANUAL FOR NOVICES. Brothers of the Sacred Heart, Metuchen, N. J. 1923. Pp. 278.

HIGHWAYS AND BY-WAYS IN SPIRITUAL LIFE. By Janet E. Stuart. With Preface by Cardinal Bourne. Edited by M. Monahan. Longmans, Green & Co., New York, London, Toronto, Bombay, Calcutta and Madras. 1923. Pp. viii—210. Price, $2.00 *net.*

AN EX-PRELATE'S MEDITATIONS. Edited by the Rev. Herman J. Heuser, D.D. Longmans, Green & Co., New York, London and Toronto. 1923. Pp. 233. Price, $1.75 *net.*

SODALITY CONFERENCES. Talks on the Common Rules of the Sodalities aggregated to the Prima Primaria of the Roman College, edition of 1910. By the Rev. Edward F. Garésche, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1923. Pp. 363. Price, $2.75 *net.*

DE IURE PAROCHORUM AD NORMAM CODICIS IURIS CANONICI. P. Ludovicus I. Fanfani, O.P. Petri Marietti, Taurini-Romae. 1923. Pp. 461. 17.50 *franco.*

MARGARET. Dramatic Scenes from Life of St. Margaret Mary Alacoque. By John Kalberer, S.J. Translated and adapted by a Friar Minor. Franciscan Fathers, 42 Calhoun St., Cincinnati. 1923. Pp. 86. Price, $0.50 *postpaid.*

PRINCIPLES OF NATURAL THEOLOGY. By George Hayward Joyce, S.J. M.A. Oriel College, Oxford; formerly Professor of Logic at St. Mary's Hall, Stonyhurst. Author of "Principles of Logic", etc. Longmans, Green & Co. London, New York, Toronto. 1923. Pp. 612. Price, $2.80 *net.*

FUNDAMENTALS OF PEDAGOGY. A Textbook for Catholic Teachers. By the Rev. James Higgins, author of "The Story Ever New", "Stories of Great Heroes", etc. The Macmillan Co., New York. 1923. Pp. 266.

ART PRINCIPLES IN LITERATURE. By Francis P. Donnelly, S.J. Macmillan Co., New York. 1923. Pp. xvii—144. Price, $1.50.

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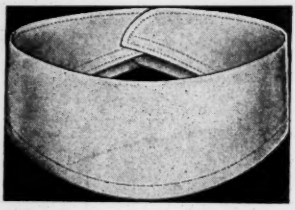
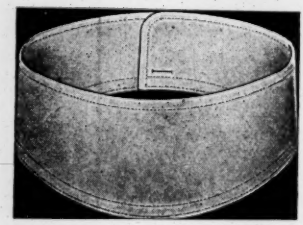




Clerical Collars

Located as we are in Troy, New York, the leading Collar City of the world, we can furnish by the dozen, all leading makes, including the well-known Earl & Wilson, Cluett-Peabody, and Ide brands, or will duplicate any collar, from sample.

Collars sent Parcel Post anywhere in the U. S. A., day order is received, $2.25 per dozen.

Send postal for illustrated booklet describing all styles of clerical collars and cuffs, and eliminate the difficulty of getting the collars you desire.

Address Department C

SHIRT SPECIAL

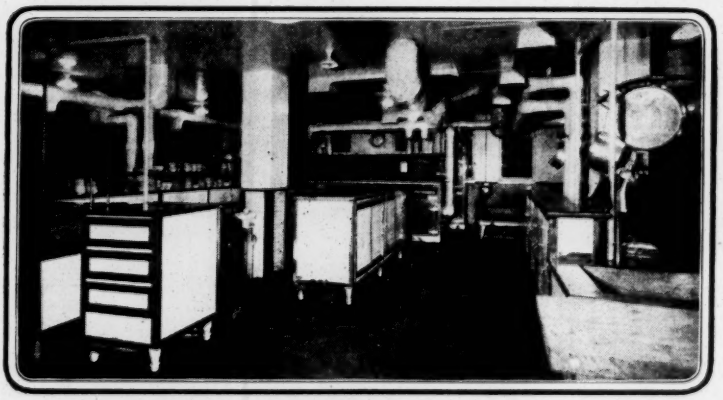
White and neat stripe negligee shirts—neckband built for clerical collars. 3 for $5.50. Sent on approval.

THOM AS McBRIDE

Haberdasher and Shirtmaker

TROY, N. Y.

Established 1900



Kitchen of Wade Park Manor, Cleveland, Ohio.

Kitchen Equipment of Superior Quality

The basis of the high quality of Albert Pick & Company equipment lies in the fact that it is built in every case by manufacturing methods that have been scientifically determined.

Send for our Kitchen Installation Book BL90.

ALBERT PICK & COMPANY

208-224 West Randolph Street, Chicago, Illinois

Group Stations of the Cross

The above illustration shows our No. 359, which is made in three sizes, varying from 3 ft. 2 in. to 6 ft. 1 in.

We positively guarantee prompt attention, safe delivery and perfect satisfaction in the execution of all work.

Send for sample Station. You will then be convinced of their superior merit.

Please send for catalogue illustrating Stations of the Cross, Statuary, Crucifixes, Baptismal Fonts, Pedestals, Brackets, etc., etc.

Biagi Statuary Co.

ECCLESIASTICAL ART INSTITUTE

668-670 West Austin Ave. Chicago, Illinois

RAMBUSCH DECORATING CO.

2 WEST 45TH STREET

NEW YORK CITY

Before

After

ST. EDMUND'S CHURCH, BROOKLYN, N. Y.

The above is typical of what can be done by a study of conditions and an artistic appreciation of color and decoration, together with the judicious use of wood carving and drapery.

We have here employed the tester or hanging baldacchino. This feature of sanctuary equipment has been used in Christian Churches from the earliest times and its use reaffirmed by the S. C. R. as late as seventy years ago. It has, however, long been neglected, although it lends dignity and beauty to the sanctuary and altar, as the photograph shows.

In our own studios we design and supervise the execution of entire church interiors. The work is carried out by our own staff of skilled artisans.

We are ready to prepare tentative plans and sketches upon request and without obligation.

FRODE C. W. RAMBUSCH HAROLD W. RAMBUSCH

Taking the Guesswork out of Candles

Candles Not Stamped *vs.* Guaranteed 51% Stamped Beeswax Candles

Sets 14 oz. to the Set *vs.* Full Weight, 16 oz. to a lb.

16 oz. to lb.

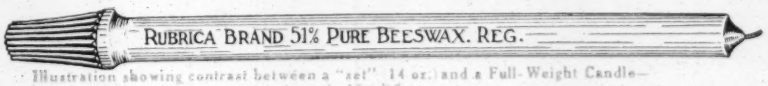


Illustration showing contrast between a "set" 14 oz. and a Full-Weight Candle—approximately 15% difference.

Sets 14 oz.

Old Way of Selling Beeswax Candles

Salesman : Good morning, Father.

Father Smith : Good morning, sir.

Salesman : Father, can you spare a few moments to talk over your Candle order?

Father Smith : What is your price on Beeswax Candles for Mass use?

Salesman : 60c per Set for 51% Pure Beeswax Candles.

Father Smith : Do you give a guarantee with your Candles that they are 51% Pure Beeswax Candles?

Salesman : Yes, Father. They are guaranteed to be 51% Pure Beeswax Candles, but we cannot give you a written guarantee because Beeswax Candles cannot be analyzed correctly and no two chemists will give the same analysis, and if we were to give a written guarantee it would only cause our firm an enormous amount of unnecessary litigation—and as we are a reliable firm and as you have bought candles for years from us, you can trust us in this matter.

Father Smith : What do you mean by the "Set"?

Salesman : Well, Father, after the Candle is made, there is a shrinkage. Although we put a pound of wax in Candles, after they age they shrink and therefore become lighter in weight.

Father Smith : It would be more satisfactory if we could procure a Stamped candle so as to know positively that they come up to church requirements, and buy them by the pound in place of sets.

Hansen's New Way of Selling Beeswax Candles

Salesman : Good morning, Father.

Father Smith : Good morning, sir.

Salesman : Father, can you spare a few moments to talk over your Candle order?

Father Smith : What is your price on Beeswax Candles for Mass use?

Salesman : 60c per pound—guaranteed stamped 51% Pure Beeswax Candles, less 10% in two-case lots or more.

Father Smith : Do you give a guarantee that they are 51% Pure Beeswax Candles?

Salesman : Yes, Father. Our Guarantee is stamped on the Candle itself: 51% Pure Beeswax. Our Firm feels that you should have this protection for the Candle used in the Holy Sacrifice of the Mass. It has been proven that Beeswax Candles can be analyzed and as there is 51% Pure Beeswax in our Candles, there is no reason for us not stamping our 51% Pure Beeswax Candles and you are positively sure of receiving from us Rubrical Candles for the Holy Sacrifice of the Mass.

Father Smith : Are your Candles full weight: 16 oz. to the pound?

Salesman : Yes, Father. Our Candles are full weight, 16 oz. to the pound, and not 13½ to 14 oz. to the pound—which is from twelve to 15 per cent. less than our full weight Candles, which means over a half-month's difference in a year's supply—so that in buying our Candles, you pay no more; secure a Positive Guarantee—stamped on each Candle as to Quality and full weight, 16 ounces to the pound; and receive a Special Concession when buying two or more cases at one time.

Which Salesman Books Your Order?

Yours for STAMPED, FULL-WEIGHT Beeswax Candles for Mass Use

RUBRICA BRAND—Full Weight, Stamped 51% Pure Beeswax Candles, in all sizes.
2 Case lots, per lb., 48 lbs. to a Case **54c.** **Less than 2 cases, 60c. per lb.**

D. B. HANSEN & SONS - - **27 N. Franklin Street CHICAGO, ILLINOIS**

Hansen's Sanctuary Oil

NO SMOKE NO ODOR

Hansen's Eight Day Imported Rubrical Sanctuary Oil

"The Oil That Burns"

Knowing something of the trouble and anxiety caused by the inferior grades of Oil heretofore offered to the Reverend Clergy, we are sure that our "Eight Day Imported Rubrical Sanctuary Oil" will be welcomed by the Priests and Religious of this country.

This illustration shows a case containing 52 cans of Hansen's Eight Day Imported Rubrical Sanctuary Oil

OUR GUARANTEE

If the Oil does not give entire satisfaction we will refund your money and also reimburse you for any express charges, freight charges or other expense you may have had.

It will not be necessary to use electricity or other substitutes hereafter, for in buying Hansen's Vegetable Oil you take no chances whatsoever, as our guarantee protects you.

Order a case today. You are taking no chances. The risk is ours.

Price of case containing fifty-two cans (One year's supply) **$25.00**

One box of wicks..... **75c.**

Hansen's eight day wicks should be used when burning this oil.

St. Bede's Chaplaincy at U. of P.
3743 Spruce St., Philadelphia, Pa.

January 25, 1923.

Messrs. D. B. Hansen & Sons,

Dear Sirs: The Sanctuary Oil you sent me is burning splendidly. I have tried for six years to get a satisfactory Sanctuary Oil. I wish to congratulate you on your product. I have tried every brand I saw advertised during the past six years and found none of them that would keep burning until the wick was exhausted and all of the oil in the container burned. Recently I tried the oil of a company that advertises nationally and states its oil is guaranteed, but when I sent them a check and asked them to send me a guarantee when they delivered the oil, they promptly returned my check. Very truly yours,

(Signed) REV. JOHN W. KEOGH.

IMPORTANT! **The cost of Hansen's Rubrical Oil is less than 7c A DAY**

D. B. HANSEN & SONS - - 27 N. Franklin Street CHICAGO, ILLINOIS

Hansen's Cassocks

When Purchasing Altar Boys' Cassocks, Insist that they have HANSEN'S LABEL Better Quality, Workmanship and Fit:
- THEY COST NO MORE -
Copyright 1923 D.B. Hansen & Sons

Our Altar Boys' Cassocks and Surplices

Your particular attention is called to the quality of Poplin material used in the making of our Cassocks and the style of workmanship on same. We know that you will be pleased with these garments.

THESE Poplin Cassocks give excellent wear and make a very good appearance. The back is double and seams are "double stitched" making them very strong where they have the greatest strain. They have no lining.

We are pleased to submit sample of material in Red, Black, White or Purple, or a sample of a Cassock, for examination, upon request.

Red, Black, White and Purple

Age	Measurement down the back	Price
8	40 inches	$4.75
9	42 "	4.75
10	44 "	4.75
11	46 "	5.25
12	48 "	5.25
13	50 "	5.25
14	52 "	5.25
15	54 "	6.00
16	56 "	6.00

10% Discount allowed on orders for 24 or more Cassocks

SASHES

Sashes with fringe, each..... **$2.00**
Sashes without fringe, each..... **1.25**

CAPES

Capes with fringe, each..... **$2.75**
Capes without fringe, each..... **1.25**

SURPLICES

No. 13. Lawn, with lace, each.. **$2.00**
No. 14. Lawn, without lace, each **1.40**
No. 15. Oriental lace, each..... **4.50**

D. B. HANSEN & SONS - - 27 N. Franklin Street CHICAGO, ILLINOIS

HAPPY NEW YEAR

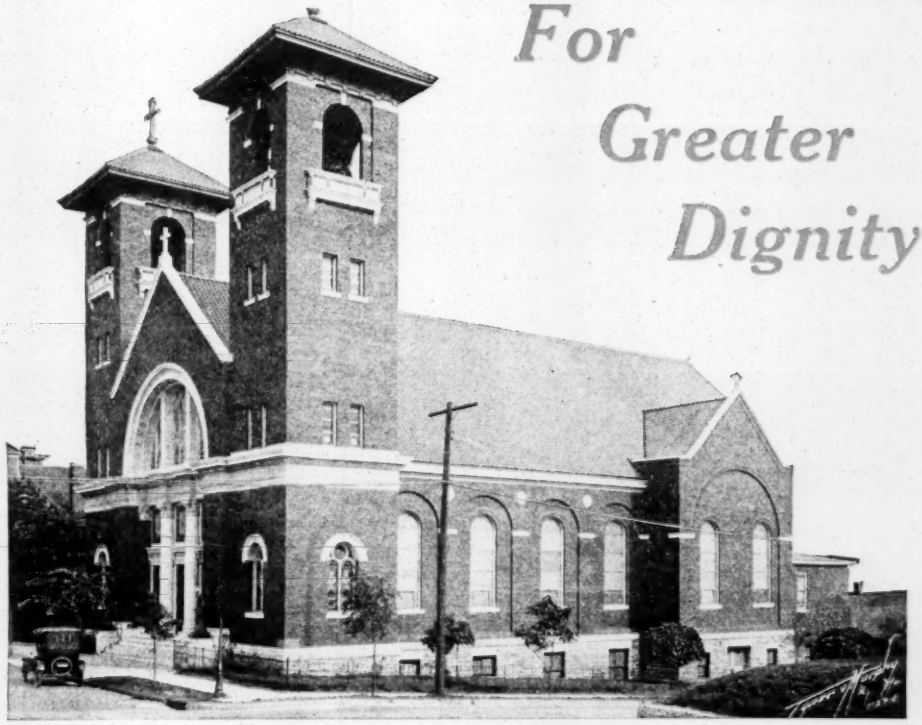
SAINT LOUIS MO

MUNICH BAVARIA

DESIGNED AND EXECUTED BY

EMIL FREI ART GLASS CO

For Greater Dignity



St. Joseph's Roman Catholic Church, Kansas City, Mo.

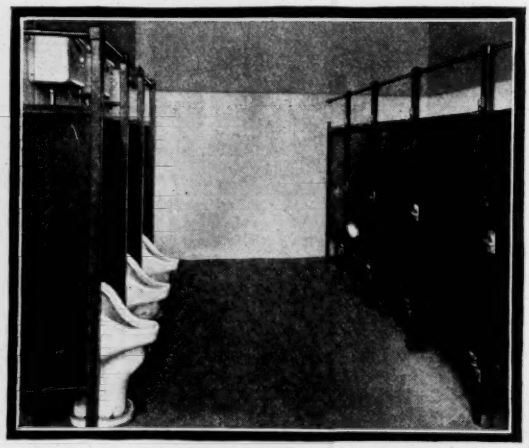
LUDOWICI-CELADON Tiles are the aristocrats of roofing materials. They impart added dignity to churches, schools, hospitals and other parochial structures, and afford everlasting protection. Yet these warm, colorful tiles cost no more than drab, short-lived roofing materials, as the first cost is the last.

IMPERIAL

Spanish Tiles

LUDOWICI-CELADON COMPANY

104 South Michigan Avenue, - Chicago, Illinois



Typical Sanymetal Toilet Partitions

Talk With a Sanymetal Agent

DO you know the Sanymetal representative in your territory? When the question of buying toilet or shower partitions comes up, he is the man to consult *first*. He will give you expert advice on all types and designs of partitions and on matters of layout and sanitation. Sanymetal branches and agents cover the country. Write us for the name of the representative in your district.

Sanymetal is made in standard units adaptable to any layout, for toilets, urinals, showers, and dressing compartments. Ideal for schools, colleges, academies, seminaries, convents. Built of Armco Ingot Iron, rust-resisting. Water-shedding construction throughout. Aluminum base shoes. Doors equipped with Sanymetal Gravity Roller Hinges. Ask for list of installations in Catholic-owned buildings.

School Bulletin No. 6 sent on request

THE SANYMETAL PRODUCTS COMPANY

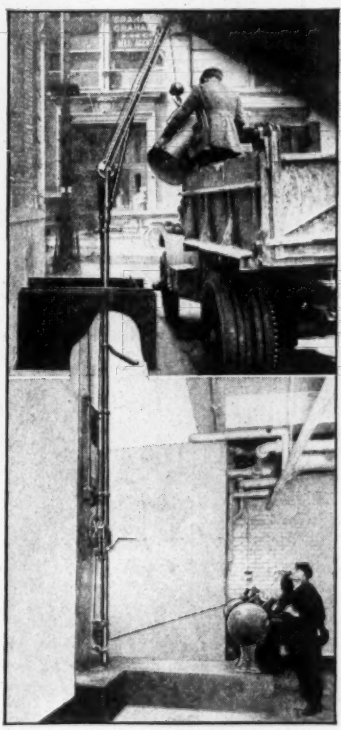
987 East 64th St., Cleveland, Ohio

Sanymetal

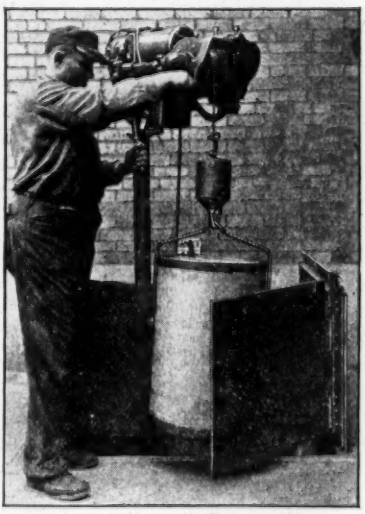
TRADE MARK U.S. REG.

Toilet and Office Partitions

In schools, churches, hospitals, etc., where boiler room is below grade level—



Model D Overhead Crane Electric Hoist



Model E Electrically Operated Hoist

For the most dependable and most economical way to remove ashes—the answer is

The G&G ELECTRIC REG. U.S. PAT. OFF. Telescopic Hoist

DEPENDABILITY—At the Hallenbeck-Hungerford Bldg., New York, a G&G Model D Electric Hoist raised 500 cans of ashes in 5 hours in an emergency due to weather conditions, without the slightest mechanical failure.

DURABILITY—at the Finance Building, Philadelphia, a G&G Model D Electric Hoist has been in continual use in this large office building for 9 years. Distance of lift is exceptional, being 48 ft. from boiler floor to grade.

FLEXIBILITY—At the Hotel Grand, New York, a G&G Model E Electric Hoist raised 3500 cans of ashes in one continuous operation, the accumulation following a severe blizzard. The average daily ash removal is only about 35 cans.

ECONOMY—at the main Long Island building of the New York Telephone Co., Brooklyn, N. Y., a G&G Model E Electric Hoist was recently tested for current consumption. Test showed that ashes are raised at the rate of 15 ½ tons (296 cans) in 1 k. w. h. costing $.0348 or 85 round trips for one cent. The Bell Telephone System uses 95 G&G Hoists in its various buildings.

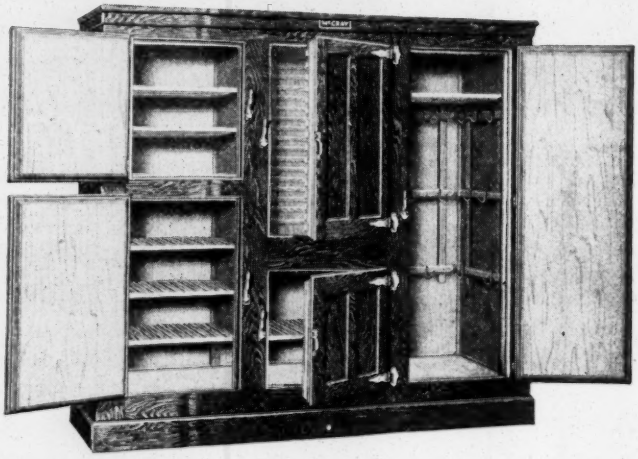
These are only a few instances of G&G ash removal performance. G&G Hoists are made in various models to meet the needs of all kinds of buildings.

For instance, G&G Ash Removal Equipment is in use in 877 school buildings, 145 churches and convents, 117 hospitals, etc.

Write for booklet No. 190

GILLIS & GEOGHEGAN 531 WEST BROADWAY NEW YORK, N. Y.

McCRAY



America's Leading Hospitals Depend Upon The McCRAY

Where sanitary standards are naturally the highest, and pure, wholesome, palatable food is of the utmost importance, the McCray refrigerator gives the greatest satisfaction. It is a notable tribute to its service that the McCray is used in both the diet and general kitchen of hundreds of American hospitals, including many of the largest and finest.

The efficiency and economy of the McCray are the result of

—**care in selecting and seasoning the best materials obtainable;**

—**our patented system of construction which insures a constant circulation of cold, dry air through every compartment of the refrigerator;**

—**skill in manufacture, devotion to every detail, and steadfast purpose to make the best refrigerator it is possible to build.**

There are many stock sizes and styles of McCray refrigerators and coolers for hospitals and institutions. Besides we build to order equipment to meet special needs,—including laboratory refrigeration equipment. McCray also builds mortuary coolers for hospitals.

Send now for further information. We'll gladly suggest specific equipment to meet your needs, without obligation.

McCray Refrigerator Co.

2471 Lake Street — Kendallville, Indiana

Salesrooms in All Principal Cities

The VAN CLERIC

The Superior Collar for Clergymen

A VAN HEUSEN COLLAR

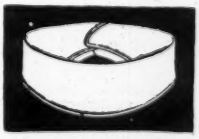
Will not wrinkle—Flexible—Will not wilt—
Starchless—No linings

CLERGYMEN in all parts of the country are wearing the VAN CLERIC style of the Van Heusen Collar daily. The reason for their complete approval of it is obvious. It combines the qualities of formality and comfort to a degree unknown in any other collar.

Like all Van Heusens the VAN CLERIC is woven in one piece, of a multi-ply fabric, with no bands or seams, and can be laundered entirely without starch. It combines the comfort of a soft collar with the correctness of a starched collar. Under no conditions will it wilt, have rough edges or wrinkle. Fits trimly around the neck and always feels cool.

Price fifty cents. Sizes 14 to 20; half sizes. If your haberdasher cannot supply you, write us and we shall see that your order is filled.

F. 1½" B. 1¼"



VAN CLERIC One

F. 1¾ B. 1½

VAN CLERIC Two

F. 2" B. 1¾"

VAN CLERIC Three

All the Convenience, Comfort and Good Appearance of the

VAN HEUSEN

PATENTED

COLLAR

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$500 Real Estate Notes

Secured by Catholic Church and Institutional Properties

INTEREST coupons are payable semi-annually. If you live outside of St. Louis any notes purchased will be delivered to you at our risk. We have sold thousands of these notes, sending them safely to every state in the Union and to many foreign countries.

Look into this safe and profitable form of investment. Write for circular giving prices, interest rates and all other details.

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If you contemplate building or wish to refund a loan write us about it. We make building loans from architects' specifications, paying contractors as the building progresses. Correspondence invited.

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Member Federal Reserve System — *Capital and Surplus Ten Million Dollars*

EIGHTH AND LOCUST — TO ST. CHARLES

FESTUS J. WADE, *President* — J. B. MOBERLY, *Real Estate Loan Officer*

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Send for this book

Ventilation is an intricate subject.

Usually it calls for expert advice.

Experts differ. Then you get different advice.

This advice complicates the situation and you are as far from the solution of the problem of properly ventilating your new school as you were before.

Ventilation is simpler than anyone would ordinarily imagine. As explained in our book you will find that there is a fundamental principle which is very simple.

This book tells you about—

The Gravity System
Plenum Ventilation
Central Fan Duct System
The Straight Blast System
The Split System
The Unit System
Proper Diffusion
Maximum Capacity
Cost of Ventilation

and many other interesting and vital facts.

Great inventions have always been simple inventions.

The question has always been—"Why has someone not thought of it before?" This applies to ventilaton as well as it applies to all other great inventions.

You will see that ventilation after all is a simple subject when it has been explained in a simple manner.

Send for Our Free Book

It tells all about—

Direct-Indirect Ventilating Systems
Indirect Ventilating Systems
Straight Blast Ventilating Systems
Split Ventilating Systems

This book explains the fundamentals underlying the various types of ventilating systems.

You will be able to understand ventilation as you have never understood it before.

Send for this book today.

UNIVENT

"LIVE OUTDOORS-INDOORS"
(TRADE MARK)

If it isn't manufactured by The Herman Nelson Corporation it isn't the Univent

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TEAR OFF AND MAIL

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Please send me without cost a copy of your book on ventilation in schools.

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Your Church Income Can Be Doubled For 1924!

With the Hilliard Weekly Church Support System

Many records show the adoption of ***Hilliard Church Envelopes*** by Catholic Churches has doubled and trebled Sunday Collections, thereby removing the necessity for solicitation for funds by fairs, socials, or other troublesome methods.

You can surely expect a definite sum from every member every Sunday whether present or absent by your application of our system that makes for systematic and more generous giving.

The Hilliard Church Envelope System places full moral responsibility on each member of the parish—corrects the habits of the anonymous giver who carelessly drops a small coin into the plate—in fact, is an effective reminder to attend faithfully and honestly to church obligations.

THE CHANCERY
DIOCESE OF BUFFALO
50 FRANKLIN STREET
BUFFALO, N. Y

I have known the members of the H. W. Hilliard Company for many years and it is a pleasure for me to recommend them to the Reverend Clergy.

Edmund J. Britt,
Chancellor

This system can be started any time during the year, and can be installed for less than ¼ cent per capita per week.

If you desire an increased Church income, answer on the attached coupon and we'll send you samples and suggestions.

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MAIL THIS TODAY

H. W. Hilliard Co., Inc., Buffalo, N. Y.

Without obligation on my part, send me samples and suggestions on your system.

NAME. .....

ADDRESS .....

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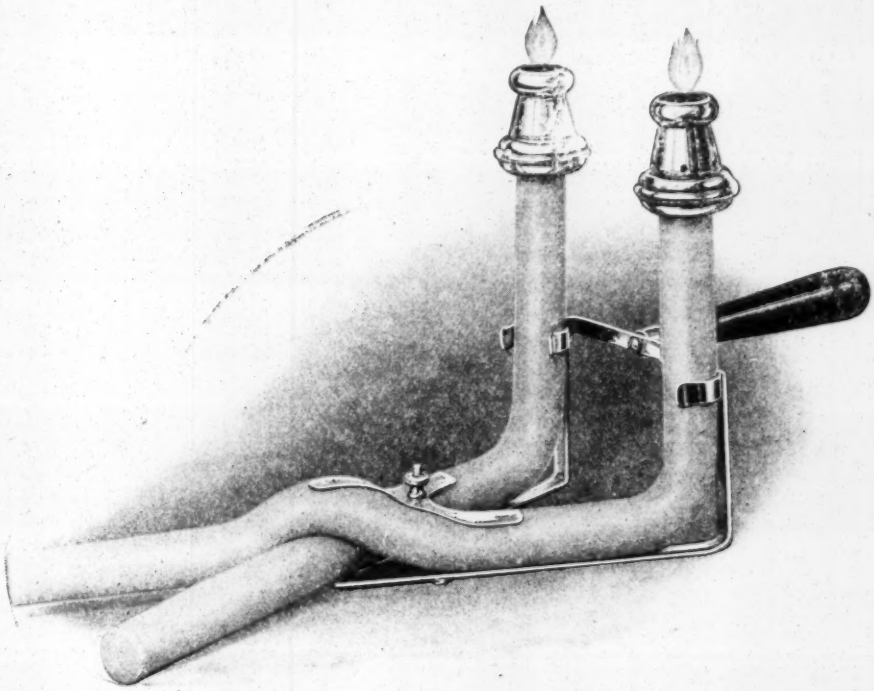
B. C. St. Blase Set

For safe, convenient, and decorous administering of the Blessing of Throats on the Feast of St. Blase.



PRICES

B. C. St. Blase Sets, with Candles	**$5.25**
B. C. St. Blase Sets, with Candles and Bové Burners	**6.00**
Extra Candles for B. C. St. Blase Sets	**1.80**

Manufactured by

Will & Baumer Candle Co.

INC.

Syracuse, N. Y.

Branches:

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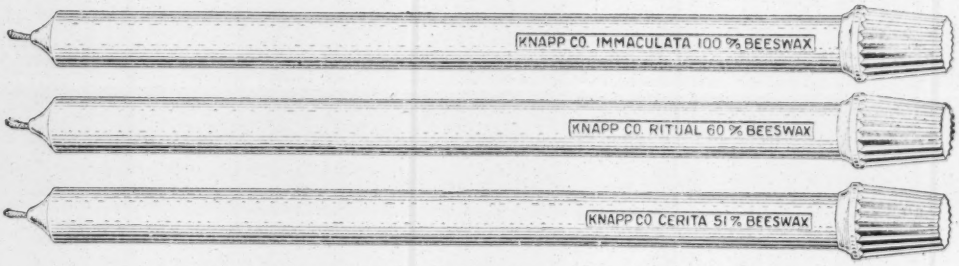
The Why of Trade-Marks

TRADE-MARKS and trade-names have been in general use almost from the time merchandise was first manufactured and are nearly as old as commerce itself. Firms have expended considerable time, money and ingenuity in devising suitable identification marks for their goods, not only for their own protection but for the protection of the purchaser as well. It is but necessary to call to mind such trade-names as "KODAK," "TARVIA," "COCA-COLA," "VASELINE," etc., etc., to realize their general use.

When a mechanic buys a saw or a hammer or a wrench or any one of hundreds of other tools, he does not permit the salesman to hand him any tool he happens to have for sale but asks for a definite kind of the particular tool he wants, such as a "DISSTON" saw, or a "MAYDOLE" hammer, or a "STILLSON" wrench, etc., and expects to find the copyrighted, registered trade-mark stamped *on the tool* or he does not take it.

Why not use the same reasonable precaution when you buy candles for the altar?

Our trade-mark is stamped on *every candle*. No need to *assume* or *suppose* they contain the required amount of beeswax; you *know positively* when you buy our candles.



Always use our trade-names when you order

We also manufacture a complete line of beeswax, composition wax and stearic candles for general use; devotional candles and Sanctuary supplies.

On sale by all leading church goods dealers,
or you may send your orders direct to us

E. J. Knapp Candle and Wax Co., Inc.

Office and Factory

Syracuse, N. Y.

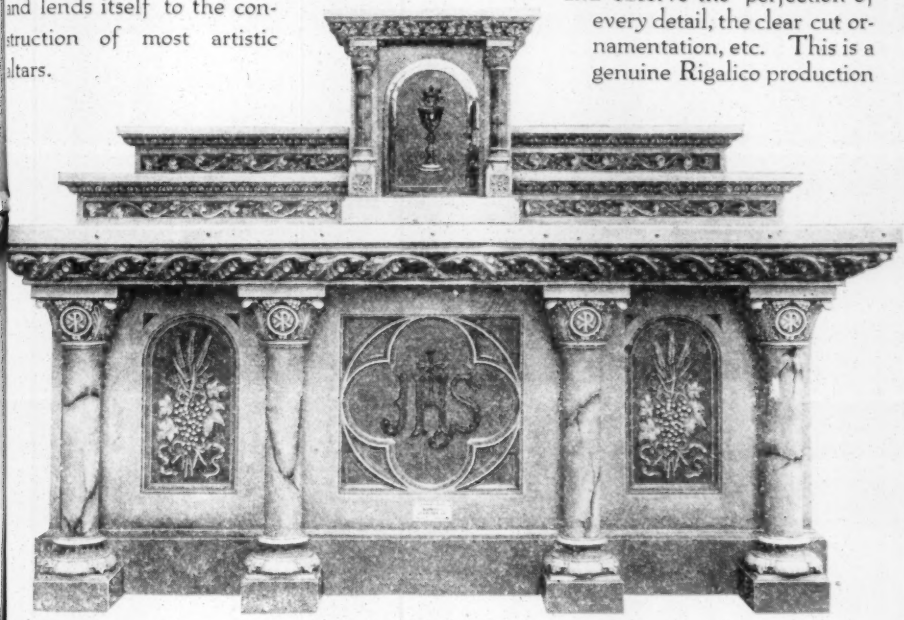
HARDEST COMPOSITION EVER MADE
TRADE MARK
RIGALICO

THE WIDE AND FAVORABLE REPUTATION OF COMPOSITION ALTARS is due to to the excellence of but *one* material — *RIGALICO.*

Whenever you hear of a composition altar of extraordinary artistic beauty you may know it is Daprato made and constructed of RIGALICO. A broad assertion, but one amply proven by facts which are readily available to any who wish to investigate. RIGALICO is the first stone composition used in altar construction and is today the only composition that will positively live up to all claims made for it.

Rigalico is hard, durable, and lends itself to the construction of most artistic altars.

Examine closely this illustration and observe the perfection of every detail, the clear cut ornamentation, etc. This is a genuine Rigalico production



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Our altar designing Department will serve you free of cost or obligation.
Consult us on your altar problems

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PONTIFICAL INSTITUTE OF CHRISTIAN ART

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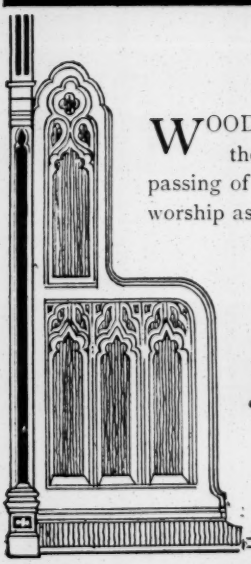

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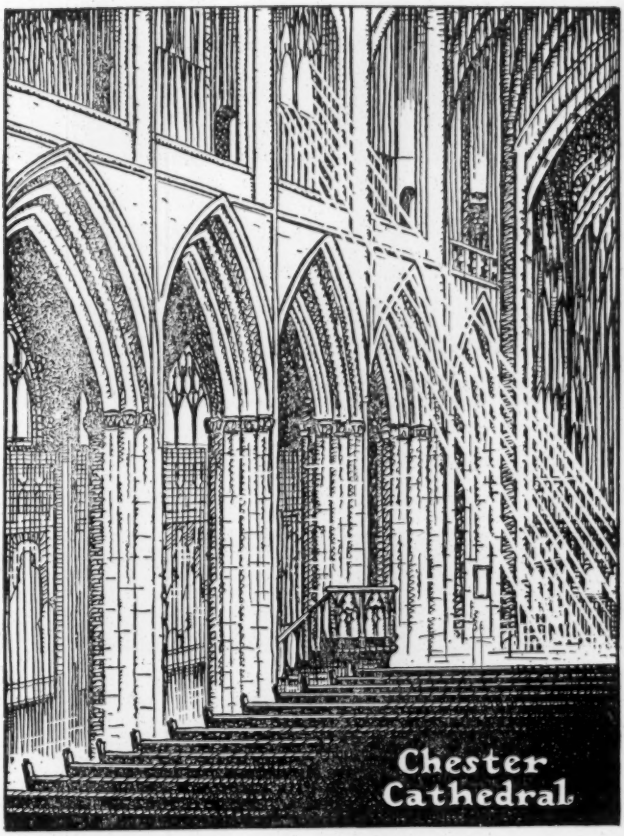

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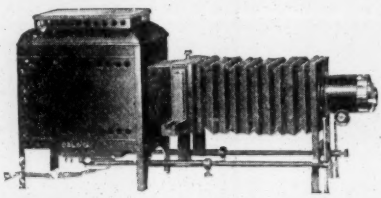

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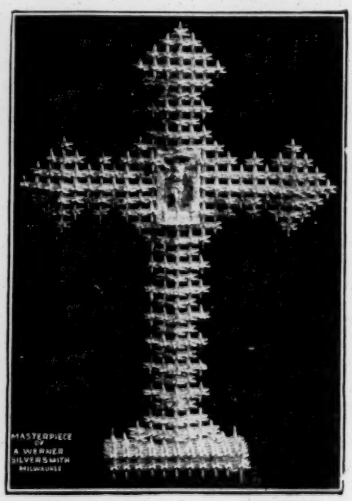

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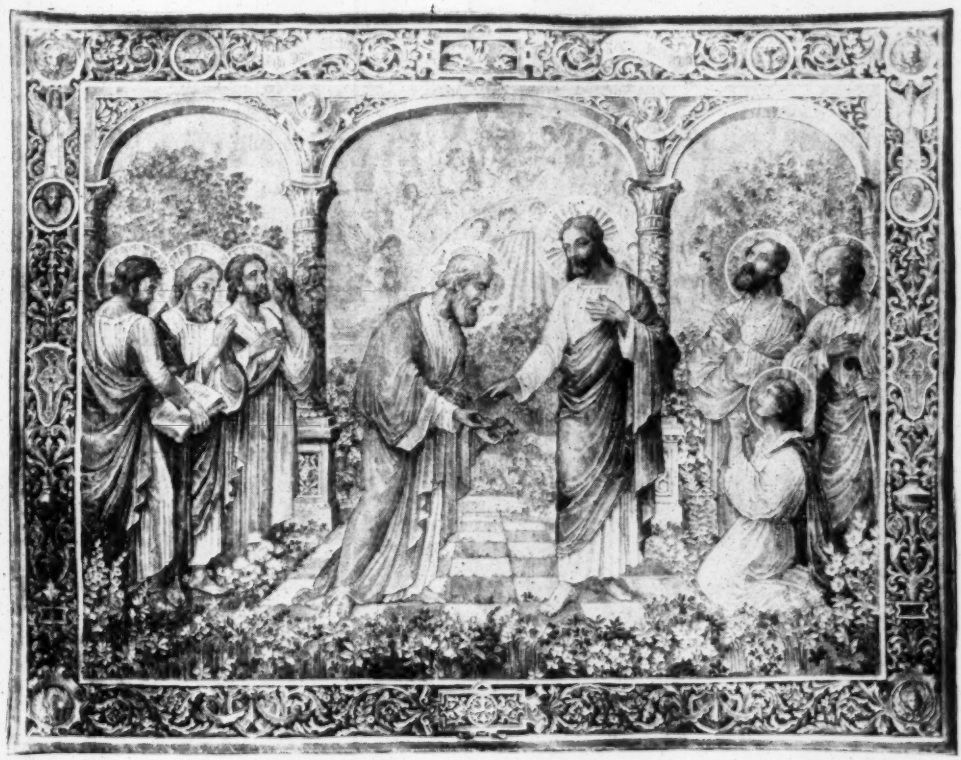

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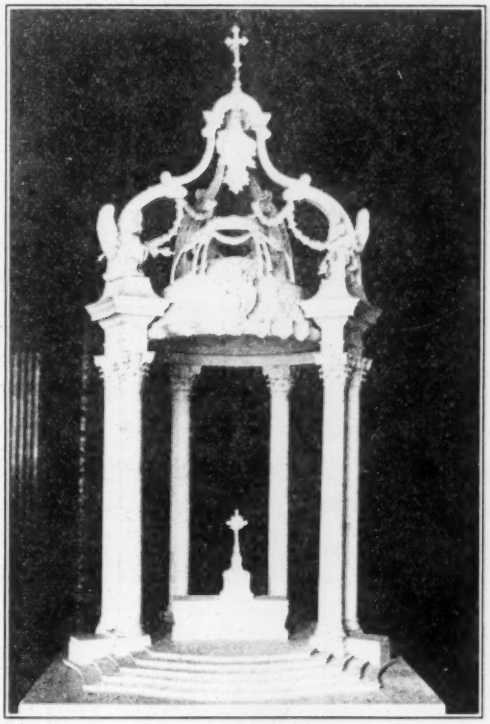

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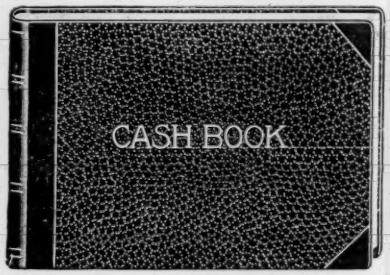

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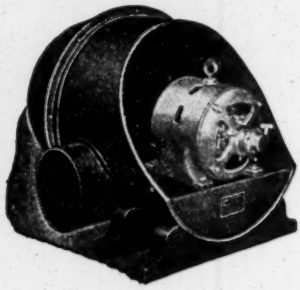

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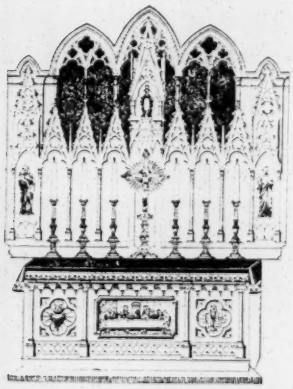

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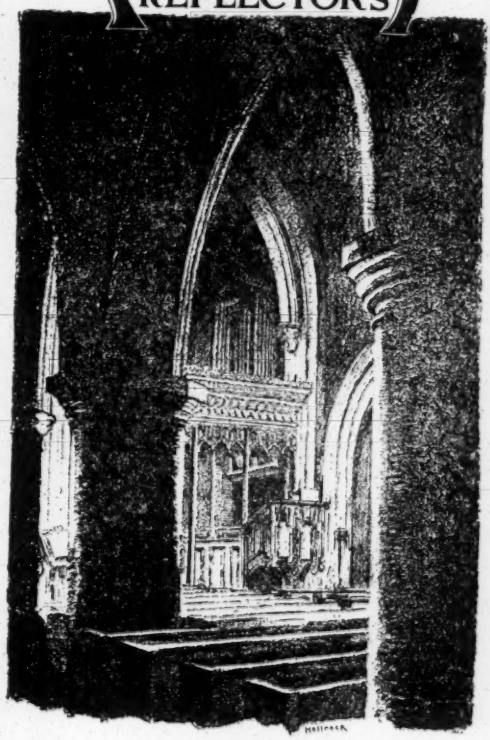

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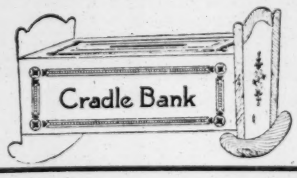

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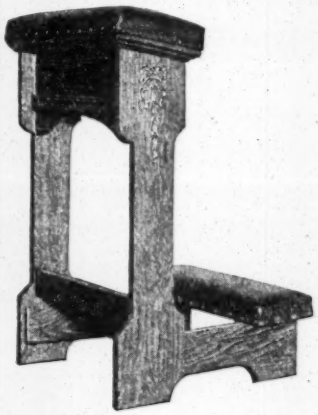

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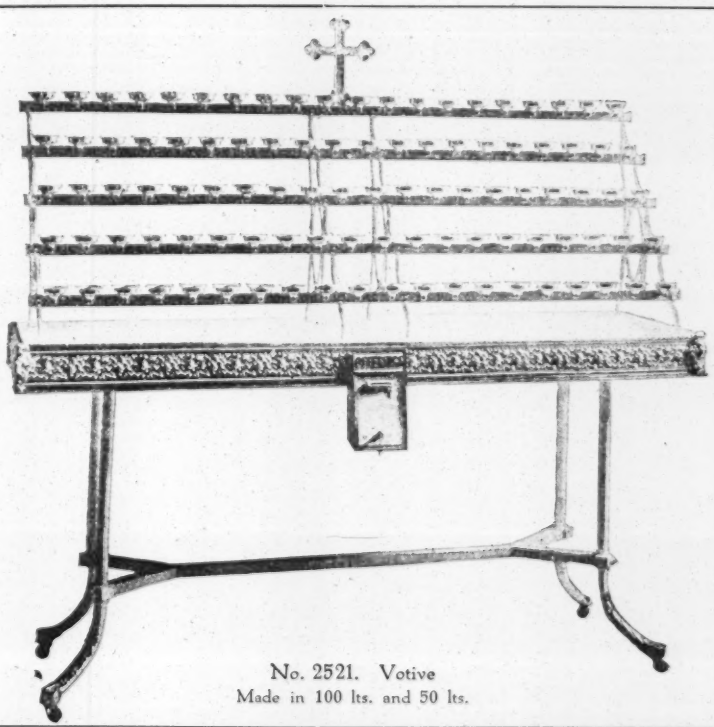

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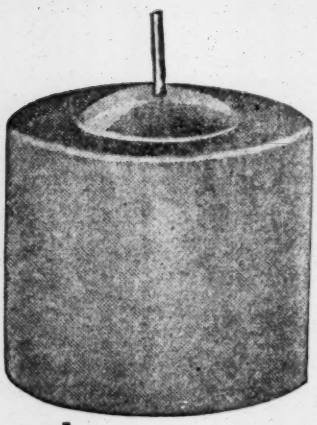

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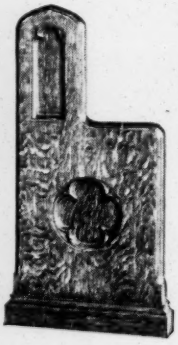

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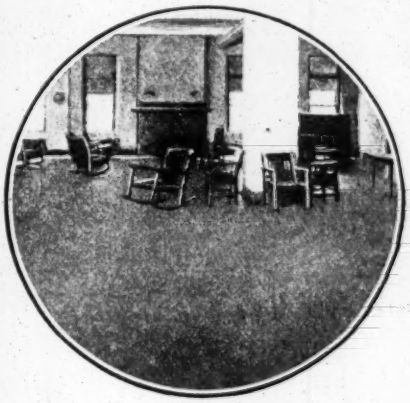

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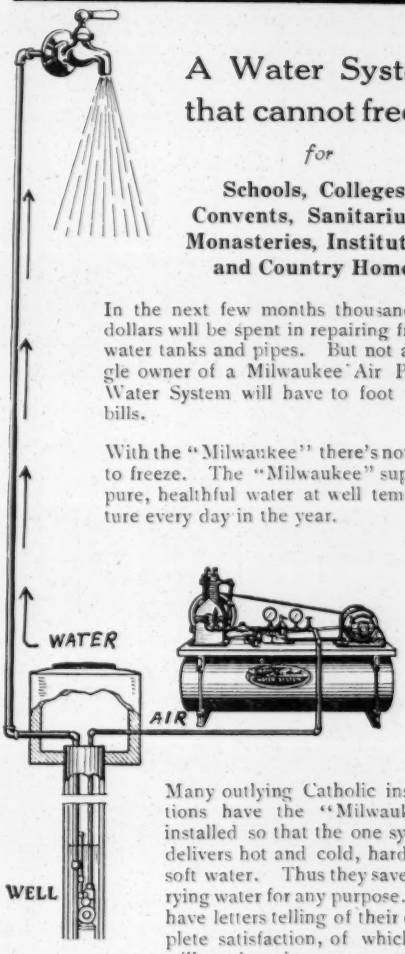

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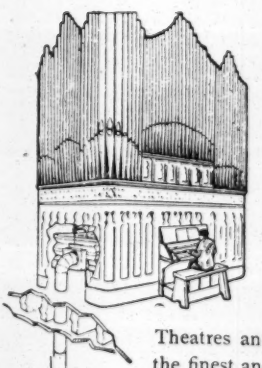

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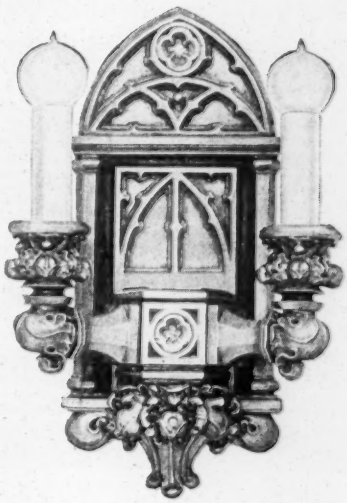

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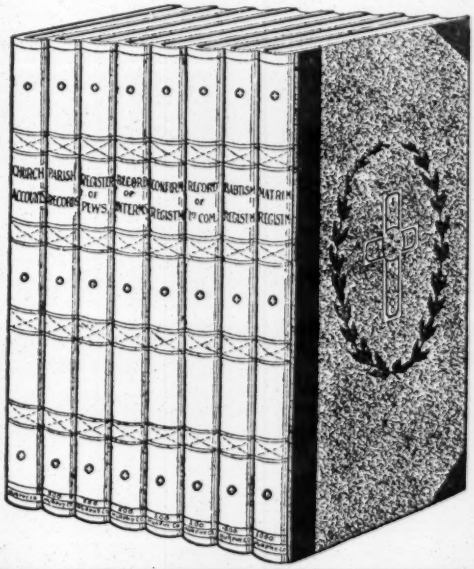

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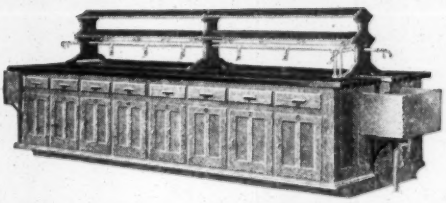

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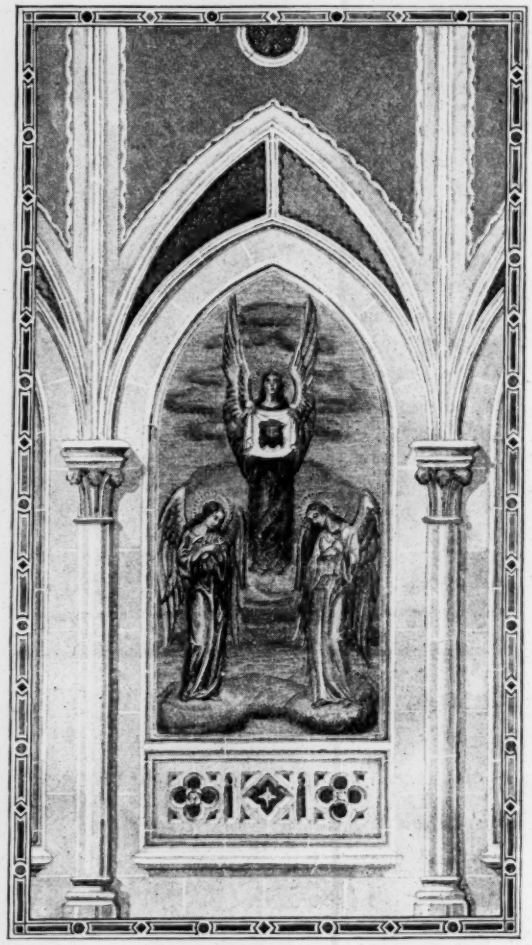

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